THE NEW CHINA REVIEW.

VOL. I. DECEMBER, 1919. No. 6.

CONTENTS.

PAGE

A WINTER LANDSCAPE I - - - - - - *Frontispiece*

CHINESE LIFE ON THE TIBETAN FOOTHILLS - BY REV. J. HUTSON 547

A BUDDHIST APOLOGETIC - -BY HARRISON K. WRIGHT, M.A. 562

LE GRAND PELERINAGE BOUDDHIQUE DE LANG-CHAN —BY HENRI DORÉ, S J. 588

CHINESE LEGENDS - - - - - - BY T. GAUNT, M.A. 604

A WINTER LANDSCAPE II - - - - - - *facing* 621

STUDIES IN CHINESE PSYCHOLOGY —By HERBERT CHATLEY, D.SC. (LOND) 621

NOTES AND QUERIES - - - - - - - - - - 624

RECENT LITERATURE - - - - - - - - - 636

HONGKONG: KELLY & WALSH, LIMITED.

The Editor will be pleased to receive suitable articles, notes, etc., and will return MSS. not accepted for publication.

When accepted articles are printed, twenty-five copies will be sent to the writer.

Subscriptions are payable in advance and are as follows for the six numbers of 1919; Great Britain, 30s., *post free;* United States, G. $7.50, *post free;* China, Japan, etc., Mex. $9.60 *post free.*

In consequence of war restrictions, etc., no agencies have at present been appointed in Great Britain and America. Subscribers in Europe and U.S.A. should send orders and subscriptions (crossed cheques or P. O. O.) direct to the Editor.

In Shanghai Messrs. Kelly & Walsh, Ltd., Brewer & Co., Commercial Press, Chinese-American Publishing Co., Edward Evans & Sons, and the Mission Book Co., are selling Agents, copies may also be obtained from the Editor; and from Messrs. Kelly & Walsh, Ltd., in Hongkong, Singapore and Yokohama.

Books for Review should be sent to the Editor as early as possible.

Editor: *Samuel Couling, Medhurst College,*
Shanghai, China.

Digitized by Google

Original from INDIANA UNIVERSITY

Digitized by Google

Original from
INDIANA UNIVERSITY

THE NEW

CHINA REVIEW

VOL. I. DECEMBER, 1919. No. 6.

CHINESE LIFE ON THE TIBETAN FOOTHILLS

BY

THE REV J. HUTSON

BOOK II—SOCIAL—Continued

CHAPTER IV

PREPARATION FOR A FUTURE LIFE. 修來世 *hsiu lai shih.*

THIS is also spoken of as *yin kung* 陰功 or secret merit. Secret merit is supposed not to be spoken of, and is rarely practised by people under forty, but some, after they have sown their wild oats desire to accumulate merit to counteract their evil practices; as the saying runs 一善敗千惡; one good deed changes a thousand bad ones.

To set free living creatures bought for the purpose, *fang shêng* 放生, such as birds, fishes, tortoises, eels, etc., is reckoned great merit. So is the building of bridges by subscription. To repair the public roads near the home, when done out of free will is also believed to be very meritorious, but it is expected that travellers will contribute to this work, and has now come to be a respectable way of begging. This kind of work is also inflicted by law for light offences.

Digitized by Google

Original from INDIANA UNIVERSITY

To give away medicine and sticking-plaster to the poor is merit, but it is reckoned still greater merit to give away good prescriptions, as these are often a legacy of ancestors, and any person having a few good ones might start in business. Some people keep a tea pot or crock full of tea at their doors for people to drink out of during the hot weather. Others light a lamp at a dark and dangerous part of the road to keep people from falling into a ditch or over a precipice. They open a free ferry *k'ai i tu* 開義渡 for transporting travellers over streams and rivers, or give away rice gruel to the poor in times of distress; or rice and money to the poor at New Year times, or after a fire or flood.

They give free coffins for the poor and for unknown travellers who die by the way; or land for free burying grounds; these are found everywhere. This is reckoned very great merit.

An individual or a number contributing will open free schools. Others give away clothing, bedding and fire-baskets to the poor at the beginning of the cold weather. This is largely done by ladies who wish to prepare for leaving this world. Poor-houses for the aged and orphans are kept up both by government and by public subscription.

To open an orphanage is great merit. The infant children of poor parents are taken to this institution and are here reared; many of the slave girls of officials are procured from these places.

Institutions are opened also for the blind, deaf and maimed, *k'ai t'zŭ yu t'ang* 開慈幼堂; some for adults, some for children; and asylums for the shelter and support of widows. Such women get benefit from a Society's funds if they are well recommended, and on condition that they do not remarry. Some set up a tramp's refuge, *ch'i liu so* 棲流所 for men and women from a distance; shelter is provided free, but not food. Beggars' refuges for the local poor are supported.

The chief beggar carries a rod with which he administers correction to the disobedient, and he visits the farmers at harvest time and gets grain from them, and shopkeepers at feast times to get his wages for keeping the beggars in order.

Digitized by Google
Original from INDIANA UNIVERSITY

After a man takes to begging it is difficult to get him to leave it, but it is also difficult to find one who has been born a beggar, nearly everyone having come to this state through gambling or opium.

When these beggars die they get a free coffin. When put in the coffin a basin is put under each hand and foot, and a broom under the buttocks. The basins are said to be like the hoofs of a horse, and the broom like the tail of a horse. The idea is that in this life they have done little and got much from the country, and in the next they are willing to become horses to carry government despatches.

To collect printed paper, *shou tzŭ-chih* 收字紙, and burn it in places built for the purpose is to accumulate merit. It is merit to collect this paper, merit to deal in it, and also to buy and burn it. A receptacle for it is hung up in almost every house and school. Men go round the streets collecting the paper from these baskets. It is reckoned very bad taste to put a book in an unclean place or dispose of waste paper in a careless fashion, because writing has been handed down from the sages. The sentence "be careful of paper with characters" is written up everywhere.

To gather up the dry bones dug out in the public graveyard and deposit them in the dry-bone tower; to put earth on neglected graves—a coolie being engaged to put a load or two of earth on each grave; to give away books and tracts, exhorting people to good deeds and to attend to their idolatry:—such books as the *kan ying pi'en* 感應篇 or book of rewards and punishments are freely given; to invite a man to preach the Sacred Edict at the front door of the house for the benefit of the public; to burn paper clothing and paper money to the orphan spirits in the graveyard; to light lanterns at the New Year and other times to guide the spirits home; these are all works of merit.

To go on a pilgrimage for the worship of Buddha, *chao shan pai Fo* 朝山拜佛, is merit. These pilgrimages are nearly all to sacred mountains, and occupy weeks, months or years. Some pilgrims go three steps then kneel down and worship, some five steps and make a bow, others crawl

Digitized by Google
Original from INDIANA UNIVERSITY

through the villages and cities on their knees. The Buddhist devotees are divided into two kinds *ta* and *êrh chü shih*, 大 and 二居士, men and women respectively. These latter are called *tao yu* 道友 or friends of the doctrine.

Another way is to *sung ching pai ch'an* 誦經拜懺 chant the classic of "regret for the past." It is said that chanting is a Buddhist idea, while the doctrine of repentance has its roots in Taoism. These classics and repentance odes are very plentiful. Fasting, *ch'ih chai* 喫齋 or *ch'ih su* 素, is meritorious. It means the abstaining from wine, garlic, and meats, whether for a whole lifetime or at stated times and on stated days. A person who is afraid that his family may not do enough chanting, etc., for him after he is dead has a special lot done while he is alive, and sent on ahead to await him in the next world; also lots of paper and incense are burned and deposited in the treasury of Hades. This is called *chi k'u tao ch'ang* 寄庫道場.

Some seek merit by issuing tracts about the protection of life, exhorting people not to throw lime in the paddy fields, because it kills the insects there; to refrain from treading on any living thing; they even exhort people to allow vermin to live on the clothing and person; also to abstain from breaking off tender twigs on trees and bushes; because there is life in them. These ideas are from the Buddhist pantheism.

People abstain from treading on anyone's shadow. To do so is to treat them lightly and it is also very unlucky. To strike a person's shadow in a vital part is reckoned to be almost as serious as to strike the person himself.

It is merit to abstain from food on a mother's birthday, because she suffered so much at one's birth. The Mohammedans fast from dawn to dusk on that day. It is great merit to go to the *nan hai p'u to* 南海普陀. This is one of the most sacred places of Buddhism, or the place where the goddess of mercy is said to have made her appearance after becoming a celestial. A Taoist idea is for a person to sit erect with legs crossed, the eye fixed on the nose, lips closed, tongue straight, and to swallow the saliva; the thoughts must be kept pure and sleep kept away; the old nature is thus cast off by the top of the head and the aspirant becomes an

Digitized by Google
Original from INDIANA UNIVERSITY

immortal. This is called *lien tan hsüan kung* 煉丹玄功. The body is said to have ten openings, but the one on the top of the head needs to be opened in this way before it is effectual.

* * *

Exhortation 說書 *shuo shu.*

To explain the Sacred Edict, 講聖諭 *chiang shêng yü.* The Sacred Edict originally had six chapters composed by the emperor Shun-chih 順治, but it was enlarged and edited by his successor K'ang-hsi, and now contains sixteen chapters. Before the exhorter begins his works a tablet has to be erected on which are engraved the two characters Shêng yü. Candles are lighted on either side and in front, paper and incense are also burned before the tablet; the exhorter then bows three times, and knocks his head nine times to the ground before he begins to talk. The custom is to pay 100 cash for each chapter explained, and three chapters are generally gone over each evening. This money is generally paid by rich people in order to accumulate merit; not uncommonly a rich farmer or wealthy merchant invites an exhorter to his house for this purpose. At its beginning this practice may have been better than it now is; unfortunately the wicked lives of many of these men does much to nullify their words; and their exhortation is no longer confined to the doctrines contained in the Sacred Edict, but is largely made up of old wives' fables, and local and provincial scandals.

Many preachers of the Sacred Edict also use the method of exhortation by proverbs, *chiang kê yen* 講格言. There is a slight resemblance to, and connection with, the Sacred Edict, but most of the incidents are taken from the law courts, or scandals in business and private circles.

Men walk through the streets and sing ballads of a national or amorous character, *ch'ang shan shu* 唱善書. The idea is generally to procure travelling expenses for themselves or others to some distant place.

Digitized by Google
Original from INDIANA UNIVERSITY

Discussions are held 講評書 *chiang p'ing shu*, generally in a tea shop or open courtyard, when some ancient character's merits and demerits are discussed, with a good deal of sarcasm and dramatic contortion; the speech is often lewd and the characters of many of the speakers are of the lowest; in fact many are libertines, with some wit and humour to cloak their wickedness.

A news vendor who carries a stool and books round with him is called 上馬冊冊 *shang ma ts'ê ts'ê*; he stands on the stool and sells his literature, which has a bearing on current events; his sign is a pair of chopsticks.

A news vendor of the yellow press is called 下馬 *hsia ma ts'ê ts'ê*. He travels round and carries a flag of yellow or sometimes white paper on which are written the latest sensations. He visits the towns and markets, and to this kind of individual many false rumours are to be traced. He stands on the ground as compared with the former who stands on a stool.

On the birthday of the goddess of mercy Kuan-yin or other festival there are often mixed gatherings in the temples to hear the Buddhist doctrines preached. The crowds are often of the lowest type.

* * *

PURCHASE OF PROPERTY 田地買賣 *t'ien ti mai mai.*

THE middleman to find a purchaser first writes a *t'o yo* 託約 as an evidence of willingness to sell the property. In this deed the size of the house or the extent of the land offered for sale, and also the price wanted, must be stated. If the owner is at all an unreliable person he will probably be made to write a *yün yo* 允約 or a deed of willingness to sell, which he will have to sign in the presence of witnesses, lest he should turn round and blame the middlemen and get them into trouble.

The price should be fixed in the presence of the seller, purchaser and middlemen, 三面定價 *san mien ting chia*, but it is more commonly settled in the tea shop by the middlemen alone. After the price has been agreed upon,

Digitized by Google
Original from INDIANA UNIVERSITY

which is generally about half what was originally asked for, a small sum of money is paid down as an earnest and an agreement to that effect drawn up, *li ting yo* 立定約.

To draw up the permanent agreement, from which there is no departure, is called *li ta* 大 *yo*; in this agreement are included such details as *shang t'ien tsao tso chih chien* 上天造作之件 all that heaven produces connected with the land, such as trees, flowers, shrubs, fishes and wild animals; also *jên kung* 人工 *tsao tso chih chien*, all that man has made belonging to the building, etc.

It is very important that the kind of money to be used should be fixed. The middlemen see the amount in full paid over to the seller of the property, who takes the money with his own hands.

To give taxes according to the old standard under the changed name is *shui tsai yüan liang* 稅載原糧.

The buyer is allowed to take over the tenants and farm the land, *chiao tien kuo ching* 交佃過耕. The tenants have generally to be present when the money is paid over and their deposit on the land or houses deducted from the price which remains in the hands of the purchaser. A small feast is prepared for the middleman when the signature is being attached to the deeds. The seller at this juncture makes a fuss, and pretends not to be able to agree to the conditions and price, and ready money has very often to be added before this important signature can be procured. I have known many hours to be spent in wrangling over a bit of work which takes half a minute to complete.

Yo chieh hsia pai, 約界下碑 is to go round the boundaries of the property along with the middlemen and neighbouring landlords, who have to be invited to a feast; their presence is equivalent to their recognition of their new neighbour. The seller of property never comes to the feast, but a table will be sent to the home of the family. It is reckoned a loss of face to have to sell the family inheritance, and an occasion for pity too.

Ch'ê shên li wo 撤神離窩, to take down the family altar and leave the nest; as long as the idols are not removed the old landlord does not reckon to have left.

Digitized by Google
Original from INDIANA UNIVERSITY

In cases where it is necessary for two parties to have a copy of the agreement the two papers are written together and then divided. On the side of each is written the two characters 合同 *ho t'ung*. These two papers must be produced and fitted together in order to verify their genuineness. To give over the new title deeds to the new owner is *chiao hsin ch'i* 交新契; if the old deeds (*lao* 老 *ch'i*) are not produced and given up it must be so stated in the new agreement, and that hereafter they are only waste paper.

Any family division of inheritance agreements *fên kuan* 分關 are handed over to the new owner. A *fên kuan* is rather a shaky deed on which to risk a purchase; as the old agreement is sure to be in some person's hands, and that is the test of ownership. To take over the tenants who may be on the property is called *huan tien* 換佃. The main part of the price is generally put in a cash shop till certain things are done, and the buyer and seller in company with the witnesses then go to see the money given over.

To settle the percentage to be paid to creditors when the mortgages on the property are higher than the sale price is called *t'an tang chia* 攤當價. The payment of the middlemen, *hsieh chung* 謝中 is done by the seller; the usual rate being 2 per cent.; the purchaser also gives a present of a few taels to each person engaged. The title deeds are stamped on payment of the stamp duties, *kuo shui* 過稅. The cost before the revolution was about 20 per cent. Title deeds that are not stamped are no good in law.

* * *

MORTGAGES 典當 *tien tang*.

To mortgage to the utmost value of the property, when the mortgagee has the right to farm the land, is *ying tang kuo ching* 硬當過耕. This is equivalent to a sale, but the mortgagee "saves his face" by not selling; or he is allowed to find tenants to farm the land; this is almost the same as the other. When the former owner reserves the right to

Digitized by Google
Original from INDIANA UNIVERSITY

farm the land himself it is called *ti tang tzŭ ching* 地當自耕. This is reckoned a dangerous speculation, especially if the mortgagee is an unscrupulous man.

To change the rental into a mortgage; to add the deposit on property till it amounts to a mortgage is *chiu tien chia tang* 就佃加當.

To make the mortgage into a purchase by adding a little money (very probably more than the property is worth) is *chiu tang chia tang* 就當加當. To make the deposit of rental so heavy that it is really a mortgage, no rental or a nominal one is paid to the owner, but he saves his face by saying it is a rental. This is termed *ming tien an tang* 明佃暗當. Sometimes a property is mortgaged then rented back to live in, *tang ch'u tien hui* 當出佃回. The necessity of moving the family idols is thus avoided, but it is a method that causes much trouble afterwards.

To mortgage a second time owing to the original owner being unable to redeem the property is *chuan tang* 轉當.

Ting ta 頂打 or *ting tang* is a kind of mortgage which is more stringent than the ordinary kind, and is almost equivalent to a purchase, without it being so stated. These are more difficult to manage than a pure mortgage; a rental has to be paid, but it is almost impossible to turn the mortgagee out. The neighbours need to be notified of these proceedings to make them binding upon them. This of course means a feast.

* * *

BEGGARS 乞丐 *ch'i kai.*

Some terms for beggars are:—

叫化子 *chiao hua tzŭ*; 討口子 *t'ao k'ou tzŭ*; 攔仗客 *lan chang k'ê.*

Few beggars are born in that class, but nearly all have come to beggary through laziness, gambling, opium, wine or calamity. Those who are poor through no fault of their own are pitiable, but the others are contemptible. These pests waylay the traveller and extort money; gather in crowds at funeral and marriage feasts; bellow for hours behind a gentleman's door with half-a-dozen dogs howling round them, or

Digitized by Google
Original from INDIANA UNIVERSITY

walk along the street with a stick wagging behind and the dogs hanging on to it. It is a fully organized profession, with its officers and king; a race which is difficult to reclaim; the saying runs 討得三天口官都不想做; 'After begging for three days they do not desire even an official position.' They won't work and don't desire to be lifted up, and are known as 方上的弟兄, or brethren of the four quarters, that is, they go everywhere to get a living. The king of the beggars is called *ta yao pa* 大么爸. He rises to this position by ability and public recognition and is generally negotiated with at feast times in order that beggars may not come and lie at the doors of the houses.

The beggars' resort or refuge is called 乞丐所 *ch'i kai so*, or 棲流所 *ch'i liu so*, or 孤老院 *ku lao yüan*. In order to get admission an official permit is required, and a record of entries is kept in the yamen. Some have official rice and winter clothing granted to them besides. In these refuges all kinds may be found, such as the widow, the aged and the orphan. In districts where no such place is provided they congregate in temple doorways, under bridges and arches. They collect all the rubbish of the country-side and eat such things as dead dogs, cats, and rats. Unwashed, uncombed and clothed in filthy rags they seem to reach the utmost limit of human degradation.

The place where the beggars' branch of the secret society meets is called 什仿堂 *shih fang t'ang*. It may be arranged for at any place, but the connection with the society is very real and wide-spread.

The beggars have a superstitious dread of the following words:—

不給 *pu chi*, don't give; 狗咬 *kou yao*, the dog bites, 斷路 *tuan lu*, block the road; 短食 *tuan shih*, short of food.

The noise made by the beggars with their clappers at the door is called 打蓮花鬧 *ta lien hua nao*. This noise is also commonly made by the vagrant priests, who use a 彈板 *tan pan* to thrum on with the fingers. *Wo t'ao shan ch'ih* 惡討善喫, gotten by wickedness, eaten with good manners, this is what is said of beggars' manners.

Digitized by Google
Original from INDIANA UNIVERSITY

The beggars call the rice and wine given to them at feasts or New Year time *fa-ts'ai fan* and *fu-kuei chiu* 發財飯 and 富貴酒. It is a kind of good wish for the prosperity of the giver. 'New Year rice' is given to beggars on the first day of New Year; beside this some give New Year money, meat, dumplings, etc. If beggars are diligent at the New Year they can beg enough to keep them for a month or two.

After persons have given money or food to a beggar, the latter says that he has succeeded in instructing his son 訓子 *hsün tzŭ*. Such spectacles as are displayed in most Chinese streets, the displaying of maimed limbs, frost-bitten feet, knocking the head on the paving stones with a thud, candles and incense stuck in hands and shoulders, and anything which works on the feelings of the people are included by beggars under this heading of 'instructing their children.'

Ao men niu 遨悶牛, to follow the stupid ox, is said by beggars who pursue people on the roads asking for alms. To pursue a person on the road and repeatedly waylay him for money or to exact money from the person by blackmail, is called by the beggars, 'chasing the dog.'

A beggar will beset wealthy families and stay for hours at the door bellowing for food. The first time he gets food that day he says that it was his 'big son' 大的兒 *ta ti êrh* who gave it him; the second time it is the 'second son,' and so on. These things make the beggars hated by many people, and a class which is loathsome to behold becomes also repugnant to the kindest of hearts.

* * *

ROBBERS 盜賊 *tao tsei*.

These are divided into several classes, the following being a few of them:

Flying thieves, 飛賊 *fei tsei*. These enter the house by going over the roof with a pole; their sandals being made of human hair. In the day time they pretend to be sleepy, lazy fellows, but when they go to steal they can fly over the beam or walk on the partition' 飛梁走壁 *fei liang tsou pi*.

Digitized by Google
Original from INDIANA UNIVERSITY

This kind of thief can get at the silver no matter where it is placed; and only takes silver and gold. He leaves the other things for a lower caste thief. It is generally believed that he has some dealings with evil spirits. When he goes out for a depredation it is spoken of as 出馬, or to take out the horses.

Shang fang tzŭ 上房子, to go on the roof. This class of thief enters by the roof and leaves by the door. At the door he has an assistant waiting to whom he hands his booty, who in turn gives it over to the carrier who runs with it.

Shun shou 順手, to take what lies to hand. This is done by people who in their own town are reckoned to be good and responsible citizens, but go from home to do business of this kind. The proverb has it that 黃鷹不打窩下食, 好賊不偷自家人, 'the eagle will not take the food of its own nest, and the thief will not steal from his own household.'

The local head of thieves gets a large share of the booty 坐地分肥 *tso ti fên fei.* When a thief comes to any district he makes arrangements with the local head of the thieves, who then becomes surety for him. When robbers are about to commit a robbery they always have a person acquainted with the house, called a *hsien tzŭ k'ê* 線子客 or spy. Hence the proverb which says *tsei wu chüeh t'ou pu ch'u* 賊無脚偷不出; 'a thief who has no footing cannot steal.'

Their first work is to count their men, to each of whom a cash-string is given, (these strings are counted on their return; if they are short one string they know that one man is wanting, and they may possibly go back to release him; unless they have reason to think that he is dead.) Oil is then spilt over a pile of cash paper, which is burned as an offering to the spirits, asking for success in their adventure. Brown paper is then soaked in oil and rosin, and made into small torches, which are lighted and stuck on the front of each person's hat. The men's faces are all blackened or made up with hideous colours. Each man has his work allotted. Some carry the battering ram or *niu êrh tzŭ* 牛兒子 for smashing open the door. Others carry hatchets and weapons for self-protection. Some are detailed to watch the

Digitized by Google
Original from INDIANA UNIVERSITY

four sides of the house, and give warning if help is arriving. The cry of *chang shui* 漲水 'the flood is rising,' is a sign that the neighbours have risen to protect the family. After the robbery is completed, there is what is known as *tien chiang pai hua* 點將擺花 count the men and display the booty. Any dead are carried away with them if possible, and disposed of in the most convenient way, for fear of leaving any trace of the origin of the band. The head of the gang gets 40 per cent. and the remaining 60 per cent. goes to the men who have done the work. The division is made after all expenses of the raid have been deducted.

Robbery by piercing a wall requires an instrument known as the *ao tao* 拗刀 or *ch'iao tao* 撬刀, a crowbar. After a hole has been pierced through the wall, a bamboo with a handful of straw tied on the end of it is pushed inside to see if the way is clear; all being well the thief crawls in feet first, for fear of getting a bang on the head, and so as to be able to to crawl quickly out again in case of alarm.

When a character of this sort reaches a strange place he will draw a picture on a blank wall, such as a head with a moustache on one side of the mouth only. Other particular classes of thieves draw the picture of a single hand or foot. The picture of a head without any hands means that the thief is in need of an assistant. When the local thieves see these they draw another figure of the same kind close to it giving secret directions as to where he will find a lodging and companions. The day-light thief is called a 爬兒 *pa êrh*, the night worker 黑腦殼 *hei nao-k'o*, black head. Pickpockets are known as *p'a ko êrh* 抓哥兒, *lao chua* 老扯 or *shua êrh* 刷兒. *hung p'an p'an* 紅盤盤, *hung lao piao* 紅老表 red-haired cousin, etc. The burglar who opens partitions 割壁 *ko pi*, carries a pair of strong scissors, and thus bamboo and lime partitions are easily taken out. Once inside the house he soon tears open the doors and prepares a way of escape. Even the dogs seem to have a wholesome fear of this class and dare not bark till after they have gone. A troublesome dog is poisoned by giving it human hair chopped very fine and rolled inside meat or fish. This seems to be fatal, as the animal can neither digest the dose nor vomit it.

Digitized by Google
Original from INDIANA UNIVERSITY

The art of the horse, pig and ox stealer is called *t'ai mên* 抬門, lifting the door. He carries, besides his fuse and other weapons, a tube of water which is poured into the wooden hinges of the door to keep them from squeaking. When a pig is the object of theft it is given *hua chiao* 花椒 or red pepper; this benumbs its mouth so that it cannot squeal, and is thus more easily carried out of the place. When an ox is stolen, as soon as it is outside the door, a man takes hold of each horn and another takes the tail; the man behind pricks the ox with a goad, making it run furiously and heedless of all obstacles away from the house. Horses are taken off in a similar manner. In stealing ducks or chickens the necks are seized and tied; while cats are put in a sack.

Thieves are naturally very superstitious. Many of them carry on their person the wooden image of a dog with an iron band round its nose, to keep it from barking or biting, as dogs are their chief fear and natural enemy. They are very much afraid of any combination of words having *fan* 飯 and *fa* 髮 in them. Even to eat rice is known by them as *ch'ao fên tzŭ* 撈粉子. Their chief object is to avoid detection; one might almost say that the only sin is the loss of face on being caught. They also have a superstitious dread of the following words: *ti chu* 抵注 to get up against; *ch'uang tao* 撞倒 to knock against, and *k'ung shou* 空手 empty-handed: a thief if he enters a house will do all in his power to carry something away with him, however small, as it is most unlucky for him to leave empty-handed; *ma tzŭ*, 馬子, an enemy: the master of the house is the natural enemy of the thief; *liang* 亮, light: their works being evil they hate the light. Each clique has a particular call by which it is known; some mew like a cat, others blow a bamboo whistle; others have a call like *wu hu*, while others have a song. Any householder hearing these sounds close by gives a warning to his household, and calls out for the thief to come in and he will give him a "light for his pipe;" with the mention of light the thief very often departs. In entering a tea shop they call for water, not for boiling water or hot water as other people do, as these expressions are used by them to indicate that trouble is coming. They also hate the words *pu shun shou* 不順手,

Digitized by Google
Original from INDIANA UNIVERSITY

that is, it won't come to hand. They also fear *pu tui t'ou* 不對頭, or unsuitable. The number four is never used by them as it is the same sound as 'trouble.' So on the 3rd and 4th of each month, also on the 14th and 24th they cease their depredations. Owing to the light of the moon, little or no work of their kind is done from the 3rd to the 16th of each moon, but with the exception of the 24th they go on almost unceasingly from that time to the end of the month. The thief also dreads the character *ch'ieh* 截, to to cut off, fearing that his head will be sliced off.

In carrying on his depredations whatever comes into his hand is reckoned to be his rightful property; but if a thief has got no stolen property in his possession it is impossible to impeach him; the saying runs 盜賊無贓硬如鐵樁 'a thief with no stolen property is hard as an iron bar,' and he will no brook any aspersion on his character. The saying also runs 拿賊要拿贓拿姦要拿雙 'catching a thief, catch his stolen property; catching adulterers, catch the pair.' No greater insult can be thrown at any family than to say that they are *nan tao nü ch'ang* 男盜女娼, the males thieves and the women harlots.

This class of men much resent another person putting their feet on the end of a stool while they are still sitting on it; the fear being that they will be locked up and made to sit down. They also resent anyone taking hold of the pipe while they are smoking, or taking hold of their queue while they are walking. They also fear any one standing on the bed to dress, or tilting any article on its side to get anything out, or lifting up the basin with the vegetables in it to pour some gravy over their rice.

[To be continued]

Digitized by Google

Original from
INDIANA UNIVERSITY

A BUDDHIST APOLOGETIC

BY

HARRISON K. WRIGHT, M.A.

THE study of comparative religions, whether at first hand or in books, has its chief practical value in China in the knowledge it affords of the meaning and the power of Confucianism and Buddhism. The former system is indigenous, the latter is called "foreign," and it may be for that reason that more attention has been paid by students to the set of beliefs professed by the upper classes and the learned men, and called the state religion. It is not probable that a single course of study of Chinese omits entirely the text-books of the Confucian religion, but the writer has yet to learn of a course which includes any Buddhist work in Chinese. It may be urged that the Confucian books are studied for the knowledge they afford of the written language, of which they have been in a large sense formative. But it is open to question whether those courses of study may not be justly judged one-sided and inadequate which include much from the Chinese classics and nothing on Buddhism from the Buddhist stand-point. No religion which has obtained such a place in a nation as Buddhism has obtained in China can justly be called "foreign" to that country. That which determines the proper alien character of a religion is not its

Digitized by Google

Original from
INDIANA UNIVERSITY

birthplace. And although the Buddhist classics in China are almost all of them translations, this drawback is surely not great enough to debar them from a place in preparatory studies. In short, we have put too much time upon studies purely Confucian, and not enough on those which will help us to understand Chinese Buddhism. This is especially true in view of the fact that Buddhism has an extraordinary hold on the common people. It is well that we learn to understand them by studying them part of the time from their own point of view, not the point of view of an outsider, whether he be an opponent or a poetic sympathizer like Sir Edwin Arnold.

The chief hindrance to such study in the case of Buddhism is the existence of numerous technical terms, which the average Chinese scholar cannot explain at all lucidly, and usually does not understand. But a few days spent in mastering the principal headings in Eitel's *Hand-Book of Chinese Buddhism* will largely overcome the difficulty. It will be better to pursue this method than to begin reading the text one has chosen, looking up the technical terms as they occur; and the more so because in the second edition of Eitel's excellent work the Chinese index has been unfortunately omitted, an omission which adds much to the labor of the student, and which it is hoped will be remedied in some future edition; but inasmuch as the existence of this work in any shape is the only thing that makes an understanding of the Buddhist classics possible to any but special students of Chinese Buddhism (the writer made a faithful test of Giles and found him totally inadequate), we should not grumble very loudly.

But to pass from the practical benefits to be derived from this study to the personal interest we may find in it, the first thing we note is the series of remarkable similarities between Buddhism and Christianity. The causes for them need not detain us here; but we may remark that they are not outward only; they are something more than similarities of ritual and government. Whatever the conclusion at which the individual student arrives on this vexed but interesting question, let him make sure that he begins with a mind unprejudiced, and with a determination that on the one hand he

Digitized by Google
Original from INDIANA UNIVERSITY

will weigh the evidence himself, and on the other that if he states his conclusions for others to hear or read, he will at the same time *state the evidence on which he has formed his conclusions*. The failure to do this is the chief defect in some of the most useful studies of Buddhism which we possess. Let us at least admit that it is possible that some of the likenesses may be independent in their origin. Outwardly these likenesses extend to the strangest details. For example, the systems of kalpas in Buddhism are not inaptly paralleled by the diagrams in some Christian treatises on Eschatology. Inwardly the likenesses take such forms as doctrines of justification by faith, etc.; and in both these cases there is at least reasonable doubt for the beginner as to whether any mutual dependence exists.

It has been the existence of these similarities between the two religions that has interested many in the study of Buddhism. But a far more important cause of interest is the fact that both religions are missionary, and both have been defensively stated. Confucianism is exclusive and self-sufficient, neither missionary nor (until recently) apologetic in its activity. But Buddhism has propagated itself with wonderful success, and it has been stated defensively. Doubtless its early history can show a Justin Martyr, an Origen, a Tertullian, an Augustine. It is not possible to deal with the whole history of Buddhist apologetics in this paper, and I am concerned with modern methods and material chiefly. The particular writer considered is, in some sense, the Butler or the Paley of Buddhism. He is a Chinese bonze who lived during the reign of the Emperor K'ang-hsi. His purpose in writing was to give a brief account of Buddhist doctrine, defensively stated, and also a key to those expressions in Buddhist classics which seemed to him to be in need of explanation that they might be understanded of the common people. But as he had not had a modern theological education, we must not be surprised to find him constantly mixing dogma with apologia and often thinking that reiterated assertion constitutes proof. It is in the sections in which he compares and contrasts Buddhism with Confucianism and Taoism that we shall find him most

Digitized by Google
Original from INDIANA UNIVERSITY

interesting and instructive. The idea of an appeal to a universal human reason does not seem to have once entered his head, but on the other hand he uses with much skill two principles, not of logic, but of psychology, in arguing his case. The first has been spoken of, *i.e.* repetition lends weight to a statement; the second is the *argumentum ad hominem.*

With these facts in mind we now proceed to give in order and with some detail the argument of the bonze. His book is entitled *Wan Fa Kuei Hsin Lu* 萬法歸心錄 and has ten divisions, which are described in his preface as follows: "We herewith set up ten verbal likenesses of reality, to testify to and give clear revelation of the one Mind, and to scatter (this knowledge) abroad amongst those who have souls. The first is a warning examination of worldly errors, designed to turn men from evil back to good. The second is a discussion of doctrine with a Confucianist, a sweeping away of (heretic, or) foreign blasphemies. The third is a disputation about errors with a Taoist, showing that we should not seek outside ourselves. The fourth is about instant realization (conviction, conversion) and the preservation of testimony (stedfastness in the faith), going directly up to the Buddhist land. The fifth teaches the distinctions in vehicles (means of salvation), and minutely reveals the one Mind. The sixth shows that Mind alone is the Pure Land; the Buddhist ideal is not realized from without. The seventh gives the Buddhist division of five schools, all arriving at a single principle. The eighth tells how the ten evil spirits have disordered righteousness, and develops the doctrine and warns to watchfulness. In the ninth are quotations from Buddhist classics brought in as testimonies to break up doubts and make a sure foundation for belief. The tenth exhorts to goodness and to the printing and distributing of books in return for the Buddhist grace one has received."

Some idea of the meaning of the title of the work may be gathered from this outline of the argument. It might be variously translated, but bearing in mind the fact that *Fa* is used in the Buddhist sense of outward forms of existence which make up in their principle the second person of the Buddhist trinity, we may use the following translation for our

Digitized by Google
Original from INDIANA UNIVERSITY

purposes: "Notes on the Reference of All Law to the Mind." This title is seen to be an attempt, after the Chinese scholastic manner, to state a gigantic *multum* in a very small *parvo*. It is a useful title, but any attempt to give it a too exact meaning would defeat the purpose the author had in composing it.

The first three sections are the ones which concern us especially. Of these, the first is directed at the man of the world, the one who feels little concern about religious observances, and has a tranquil mind about the future. For this man the terrors of transmigration and the fate of flesh-eaters are painted in vivid colors. At some points it seems to be a man of straw that is being set up, but on the whole the effort to represent the mind and thought of the worldling is faithful and successful. The form of the composition is that of a dialogue between a worldling and a bonze. The bonze offers no proof of his principal assertions, but relies on the earnestness, assurance and constancy with which they are made, to carry conviction. Perhaps his feeling is that the worldling will not attempt to question the truth of his statement, and that his duty is not to convince, but to convict, to arouse the conscience after the manner of an evangelist, with "Flee from the wrath to come." The worldling urges that if a man's heart be right, vegetarianism is of no importance. The bonze retorts, "How can your heart be right when you kill and eat your fellow creatures?" From this the conversation passes to other virtues, and as the worldling urges his own excellence in this or that department of conduct, the bonze exposes his insufficiency of virtue. Stealing a man's property, he urges, is not the only thievery; false testimony, persecution, treachery, gambling, and the like, all belong in this category. He warns against laboring over much for the treasures of this world, which are so easily lost; he praises with fervor the celibate life, as the one in which a man most easily conquers his desires; speaks against sins of the tongue in a manner worthy of the Apostle James, and against the use of wine with a fervency worthy of modern temperance reformers. He urges patience in provocation, and exhorts his listener not to harbor even a faint anger

Digitized by Google

Original from
INDIANA UNIVERSITY

against any person. He gives in detail a list of the "thirty-six sins," and proceeds to urge the eternal value of acquiring merit in this life, as contrasted with the temporary advantage of wealth. This naturally leads to a discussion of the Buddhist doctrine of retribution, of rewards and punishments, of cause and effect, and here the bonze uses much care and skill. Stir your mind and thoughts, he says, and try whether they be in accordance with the mind of heaven. You will surely have to answer for every evil deed; however slight, you cannot get away from the consequence of a single one. The inequalities which are observed among men here, result from their acts in a previous existence. To the objection that "a conscience is not rice; if it could be put in a pot and cooked, it might be honored and accorded with," the the answer is, "These fools make one laugh. If you actually have a conscience, and deceive in neither open nor secret matters, and silently agree with the mind of Heaven, then God (Shên) will befriend and men will be pleased with you; the things that have to do with good fortune will crowd round you and of necessity you will have excellent prosperity. . . . If you think that wounding virtue brings wealth, and injury to the heart brings riches, and revile conscience as useless because it will not go into the pot, do you not know that Heaven's law (in you) is already darkened, and within the darkness God is wrathful and the spirits angry? They will subtract from your happiness and take years from your life; you will be poor, vile, wretched, miserable, and even your descendants will be inferior, and all manner of strange things will happen to you. The Wên-ch'ang (文昌) book says, 'Upon the man who cultivates his person and stimulates his acts, Heaven will send down a hundred good fortunes. From the man who overturns principles and destroys virtue, God will remove his five blessings.' That is to show that there is happiness for the good and sorrow for the disorderly as a sure law. If you are willing to exchange evil for good, and not deceive, or hide things from yourself, of a certainty the Buddhist heaven will secretry protect you, and blessing and and long life will be added to you." Then the worldling speaks of sin and of the difficulty of repentance, and the

Digitized by Google
Original from INDIANA UNIVERSITY

monk says, "There is no higher good than repentance, upon consciousness of sin. Sins are various, as of the heart, the body, the mouth, and the like. From time to time, one should rouse himself and examine himself strictly whether his acts are what they should be or not; if they be good, continue them; if evil then quickly change them. To change from evil and follow after good is like a healing perspiration in sickness. The evil and the good in man's heart all come from thinking. When the thoughts are stirred, perception is aroused. Were there no perception, and should such a state continue for a long time, one's heart would of a certainty become righteous." It is at this point that we reach the anti-climax, for the next recommendation is that a liberal use of "A-mi-t'o-fo"* should be used by the aspiring candidate for Buddhahood, and thus the section closes. The effort, as we have seen, has been evangelistic, even more than it has been apologetic; in some sense all apologias are so, but not all of them use the evangelistic method. The general level of the tone is worthy, and the probable reason that it falls short of the Confucian maxim (not always consistently held by Confucian writers) that virtue is its own reward, and that we should do right because it is right, is that the bonze judges such ideals too lofty for the man he is addressing; thus the best that can be said of the spirit of the argument is that with the best intentions in the world, it is *ad hominem;* a fault, if it be one, that has been committed over and over and over again by Christian apologists. Finally, the fervency of his effort to preach the gospel he believes and which he is sure will save the man that accepts it, is a reminder that unselfish desire to enlighten darkened understandings is far from being the monopoly of any single religion.

The class of men first addressed is doubtless the most numerous, and if all human souls be equally important in the last analysis, then this is the most important class. As to whether his effort has been commensurate with the greatness of his task, not all will agree; but in spite of the earnestness manifested in this first section, it will appear that

*阿彌陀佛 Amita Buddha.

Digitized by Google
Original from INDIANA UNIVERSITY

he has put more of himself into the second, which deals with Confucianism. This is one of the longest sections in the book, and occupies nearly as much space as that devoted to the worldling and the Taoist combined. Perhaps the most remarkable thing about it is the unusual learning which it displays. The bonze appears to be better acquainted with Confucianism than the average degree scholar, and that he should at the same time be a Buddhist priest raises him to a rare eminence.

Naturally the first objection which he has to confute is the charge against Buddhism that it is *unfilial*, the most heinous of crimes in the eyes of a good Confucianist. That "the teaching of Buddha is to take no account of father or prince" seems a rather well-founded statement, yet it is easily refuted by a reference to the life of Gautama himself. His life of self-sacrifice, it is declared, was undertaken chiefly and first of all that he might serve his father, by finding the way of salvation for him as well as for the rest of mankind. Could anything have been more filial? Numerous quotations from the Buddhist classics are made in further support of this claim, and finally the Buddhist proverb, "In your house are two Buddhas," explained as referring to parents, is cited as proof of the contention. Moreover it is said that people in general are naturally and incurably lovers of their parents; would it have been at all possible for a religion which denied this natural and proper sentiment and the practice thereof, to have spread so far and have attained such a hold on the common people? As for the claim that Buddha teaches to disregard one's prince, it is admitted that nothing is said by him about government, yet Buddhism is "a guide such as will make the people good, cause them to dispel disorder and return to righteousness, cause the stupid all to be good and obedient, and command the wise to understand principles and cultivate their minds."

But, argues the Confucianist, filial piety demands that one do not leave his parents, as a bonze must. That, answers the priest scornfully, is "the dwarfed filial piety of the world." He adduces the three-fold saying (Anal. II: 5) that "parents, when alive, should be served according to propriety;

Digitized by Google

Original from
INDIANA UNIVERSITY

when dead, they should be buried according to propriety; and they should be sacrificed to according to propriety." Now you Confucianists, says the bonze, observe only the first two of these injunctions with any real thoroughness. What about the unnumbered ancestors whom your pious merit can deliver from the pains of hell? What have you done for them? "When one son leaves home (as a bonze), nine ancestors ascend to Heaven," says the sūtra. Let us note here that no proof is offered; one cannot conjecture just what the learned bonze would have said in reply to a demand to prove his hell; as before, he rests his case on a weight of reiterated assertion. Probably he was right in the judgment he seems to have made so far as the audience addressed was concerned; he need not trouble himself to prove this point. Assuredly it is as true in China as it has been in the West that calm assertion in these matters is the best course and the most effective.

But, urges the Confucianist, this is to cut off posterity, chiefest of the three unfilial sins. In reply, the bonze, who would otherwise be driven into a corner, takes the bull by the horns, and flatly opposes the Buddhist to the Confucian practical ideal. This notion of the necessity of having posterity, he says, is fundamentally wrong. The *summum bonum* in life is to get oneself and others out of the round of transmigration; therefore, to help the continuance of the round by bringing children into the world is the saddest of follies. This, concludes the bonze, is the truly great filial piety, which concerns itself with the proper salvation of parents, and not with the idle notion of providing posterity to serve them. I have stated his argument in terms somewhat plainer than he himself uses; probably he did not want to offend Confucianists needlessly, and moreover his aim is to prove that for substance of doctrine Confucianism agrees with Buddhism. It assuredly required real courage for the bonze to differ with Confucianism so flatly on this truly vital point. Let us note again that no proof of this contention that salvation comes by the devotion of one's self to a "religious" life, is offered. We have said that we cannot tell just what method the bonze would have used if

Digitized by Google
Original from INDIANA UNIVERSITY

he had been asked to prove his dogmas, but we can see clearly that in the end he would have been driven to the very course which the Christian apologists followed for centuries, and are in many cases following to-day,—he would have been compelled to rest upon statements made by the founder of his religion, and to have appealed to miracles worked by that founder for the authenticating of those statements; or else he would have offered some form of the "inner light" argument.

Now comes the first charge against the sincerity of the Buddhists; those priests who say they separate themselves from the world are to be seen moving about in it. The reply is almost literally like the injunction of Jesus in this matter; these monks are indeed in the world, but they are not of it. This in spite of the fact that there are many unworthy bonzes who cast a shadow on the reputation of their order.

The next objection is one of heresy. Confucius (Anal. II: 16) said that the study of false doctrines was injurious; was not this a reference to Taoism and Buddhism? No, says the bonze, that could not be, for on the one hand Confucius spoke words in praise of Lao-tzŭ, and on the other he never heard of Buddhism. It is a mistake for later Confucianists to controvert the doctrines of Passivity (or Contemplation 寂) and Non-existence (滅), in the name of the Master, for he held those doctrines himself (*e.g.* Anal. IX: 7), but they have been misinterpreted in modern times. In short, Confucianism and Buddhism are not opposed in spirit, although there may be oppositions of the letter, as in the case before mentioned.

Foiled at this point, the Confucianist turns to attack another Buddhist dogma, that of retribution, possibly choosing it as one that could not be defended by quotations from Confucius. He is short-sighted however, for now the bonze goes to the Book of Changes for his proof texts, and clinches the argument even more firmly than before. The Confucianist proves too much (and here the man of straw appears) when he scouts the idea of existence after death for the purposes of retribution, for the bonze pertinently asks, If there is no personal existence after death, what is the meaning of ancestor-worship? Then he follows with quotations from the

Digitized by Google

Original from INDIANA UNIVERSITY

Book of Changes, and from other Confucian writers in proof of retribution and of the existence of a hell for punishments. That is to say, those who deny these dogmas of Buddhism are under obligation to deny the trustworthiness of the most ancient Chinese classics. The doctrine is no mere bugaboo invented by Gautama to frighten unrepentant sinners.

The Confucianist now comes to particular cases. There was a famous Chinese Emperor who was a devout Buddhist, yet his kingdom was destroyed. The doctrine of retribution ought to work both ways. But this is readily answered by pointing out that the Emperor was only receiving the reward of misdeeds in a previous existence: the reward for merit in this life will come in the next existence. Furthermore the emperor in question was weak in character, and his piety was chiefly outward. There was a like Confucian fool who attempted to repel invaders by reading the Classic of Filial Piety to them, and he met the like fate.

The Confucianist then makes a theological diversion. If retribution is sure, why is it admitted not to work invariably? The bonze is not completely convincing in his reply, but gets round the difficulty by pleading the law of exceptions. Undesigned secret virtue, he says, may sometimes nullify a deserved retribution for past sin, but one can never be sure. He seems to put these instances in a class of uncovenanted mercies, but his statement is quite vague and unsatisfactory.

The Confucianist now challenges the bonze to answer various writers who have specifically opposed Buddhism. The first charge is that Buddhism is "the great curse of China".* The reply is that the Chinese, high and low alike, cling to Buddhism and receive it gladly. They know what is good for them, and if the doctrine were such a curse, they would assuredly get rid of it speedily. The Confucianist, being again a man of straw, has nothing to answer to this. Next there are personal charges brought against Gautama by the same author, but these are readily confuted by references to

*歐陽修 the great Sung dynasty scholar; Giles, *Biog. Dict.* No. 1592.

Digitized by Google

Original from INDIANA UNIVERSITY

his self-sacrifice and blameless life. Then comes a quotation* to the effect that Buddhism is a foreign religion and that its introduction into China has resulted in a general shortening of life. The answer is that it is no more foreign than were some of the Chinese emperors, and as for length of life, how came it that the favorite disciple of Confucius died so young? "Han-yü reviles Buddha; by your reasoning, he should live forever! Such closing-the-ears-stealing-the-bell-clapper-talk cannot but cause laughter wherever there are wise men."

An interesting scholastic objection is introduced here, which the bonze is able to refute by a quotation from Mencius extremely well suited to the case, and which may be made to take a very Buddhist aspect (See Mencius, Book VI, second half, II: 5).

After a recurrence to the old objection to the bonzes as failing to live up to their professions, the protagonist of Confucianism launches upon a series of practical objections to Buddhism. You are continually saying, he asserts, that Confucianism and Buddhism are the same in essentials; well, the former was on the ground first and it is a really national religion. Why add Buddhism? The reply is, that with regard to this oneness in the body of doctrine of the three teachings, Buddhism reveals the higher nature, Taoism rears the higher nature, whereas Confucianism merely examines exhaustively the higher nature. It is this difference which makes the addition of Buddhism wise and necessary. No, replies the Confucianist, there are other and more important differences. "My sect studies first and speaks afterwards, widely reading many books, in order to examine exhaustively the doctrine of the higher and lower natures (性情). The Buddhist first instructs to sit passively, to examine phrases contemplatively that one may realize the doctrine of the mind and of the nature; this is very greatly different from Confucianism." The answer is, "That which enters from without is not to be counted a treasure. That which is produced from within may be called true wisdom. When

* From 歐陽 修; Giles, *op. cit.* No. 632. Ou-yang was not specially known as an opponent of Buddhism, as Han Yü was.

Digitized by Google

Original from INDIANA UNIVERSITY

Confucius was alive there was only Yen Hui who understood him intuitively. All the study and observation of the rest arose through outside aid. So study and intuition are separated as far as heaven and earth." And he follows with the example of two noted Confucianists who adopted the intuitive method in their instruction. If it be objected that this is a method too lofty for use, the reply is that it is the one which Confucius praised in his favorite disciple. But, says the Confucianist, trying another tack, our teaching demands that a man begin with deeds and that he learn the principles of life from his living. By obtaining principles in the midst of activities, one's strength of character becomes great. Surely then, he who sits passively and realizes doctrine will be of small strength. The bonze answers, "Theoretically your words are correct, but where your doctrine is ripe, it is over-ripe, and where it is green, it is too green. If you demand that the student be faithful to principles and act not perversely according to his judgment in each situation, you will not find one in ten thousand who can attain the desired perfection of character by your method. But if one adopts extreme passivity and exercises thought thoroughly in those matters in which he has no experience, he gains strength to enter active life. If one sits passively and attains by nourishing, then the doctrine when it comes will be extremely clear, as with the above-mentioned Confucianists, who loved excellently contemplative examination. How can men by mere activity enter into principles, and unite themselves to a doctrine of 'all-pervading unity'?" What shall we say to this plea for Buddhism as the proper preparatory school for active life? We know as a matter of fact that the effect of Buddhism has largely been to unfit its devotees for practical life, and that the manner of life which it has held up as the one to be desired and practised above all others is the one that withdraws from the world and its cares and toils, represses the desires, and seeks personal salvation. That ideal is the one with which the book closes, and it appears more consistently than any other throughout the book. Yet it is an undeniable fact that Gautama went about doing good, and that it is quite possible for a skilful writer to show that

Digitized by Google
Original from INDIANA UNIVERSITY

the Buddhist system is not more contradictory when the conclusions given above are drawn from it than it is with any other set of conclusions. The recommendation to separate from the world and live a solitary or a conventual life is a concession to the weakness of the flesh. If a man could so command his soul as to lead the contemplative life within himself and yet engage in activities for the good of other men, it could hardly be denied that he was a consistent Buddhist. In fine, while we may suspect that the reasoning of the bonze in this instance is not wholly sincere, we have to admit that it would be quite possible for a consistent Buddhist to write a a tract under the title, "Confucius and Buddha, Friends, not Enemies."

The objection to the principles of intuitive knowledge and of cause and effect (dharma) are reintroduced at this point, and refuted as before by examples specifically Confucian.

The Confucianist now brings a challenge on the cosmological side, and in reply the monk takes the Confucian cosmogony and by a use of the allegorical method reads the Buddhist cosmogony out of it. We seem to be perusing a page from some mediæval Scholastic, so similar are the reasonings.

Hitherto the bonze has stood on the defensive, but now he feels that the time has come for his supreme effort and he proceeds to carry the war into the enemy's camp. Not only are the chief doctrines of Buddhism consistent with Confucianism and embedded in Confucian literature and practice, he says, but the strongholds of Confucianism, the doctrines of the Great Learning and of the Doctrine of the Mean are susceptible of a Buddhist interpretation without in any degree straining their meaning, but on the other hand making them the more easily understood; so much so, indeed, that Confucius may be regarded as the true forerunner in China of Gautama. The explanation is a detailed one and much too long to give here as a whole; but a specimen of the method will serve to reveal the whole treatment. The opening words of the Doctrine of the Mean are as follows; "What Heaven has conferred is called the NATURE; an accordance with this nature is called the PATH (of duty); the regulation of

Digitized by Google

Original from
INDIANA UNIVERSITY

this path is called INSTRUCTION."* The Buddhist explanation of this passage runs as follows; "The Confucian law of Mind is the Doctrine of the Mean, not bending to one side, not depending on anything else, not crossing nor stopping. The commentary of Chu Hsi makes man's nature like Heaven's decree, a command to men and creatures; to each is given his principle. He does not know what the original Nature is, and merely says it is like Heaven's decree which comes to men and creatures. But he has taken the sage doctrine of Confucius and in the commentaries asserted a law outside the mind. Does he then really know man's original Nature? Its constitution is like the primal emptiness, without inner or outer parts; it neither comes nor goes; all because in the beginning of things there was not care for the Nature itself; suddenly there rose up motion of the Mind. Therefore it received a womb-prison. Originally one in excellent clearness it became divided into six uses, following after affairs, and pursuing a lower nature, and floating down the current of life and death, and not able to return to its origin; so former sages pointed out a road, and brought forth Heaven's decree which is the substance of the Nature; Heaven's Decree, Heaven's Mind, Heaven's Way, Heaven's Principle, are different names for things of the same substance, which, summing the matter up, is the principle of Man's Nature (and of the universal Nature in the constitution of things). The work entitled *Ancient Virtue* says, 'That which in Heaven is a decree, in man is his Nature.' Therefore Heaven's decree is pointed out as his Nature. Thus all men have originally one spirit and an excellently clear, true Nature, paying its vow according to duty; this is as the Principle originally ordered that it should be. When in the body there is harmony and no falling into partiality or dependence and in daily use principle is obeyed without obstruction, then it is said, 'an accordance with Nature is called the PATH (of duty).' But because from the time of conferring life there has been besmirching and hindering, and the original principle has been overturned and has taken on a disordered appearance,

* Legge's translation.

Digitized by Google

Original from
INDIANA UNIVERSITY

and there has been failure to realize the constitution of the Nature, the sage worthies established instruction to induce men to come back to their Natures, realize principles and preserve their witnessing, turn away from the false and return to the true, that they might get back to the original principle of Heaven's decree. Therefore is it said, 'the regulation of this path is called INSTRUCTION.' Instruction is regulating the Path, the Path is originally one's Nature, the constitution of Nature takes its source from Heaven. The Sage rejoices in Heaven and understands its decrees. This is the doctrine of the Mean."* It will be seen from this prolix but eminently Confucian discourse how well the bonze is prepared for the task he has set himself, and how skilfully he accomplishes it. His aim was to give a Buddhist coloring to the somewhat colorless lucubrations of the Confucian classic, and he has done just that. The rest of this section of his book is

* The text of this passage is a good specimen of the author's style and should be interesting to all who read Chinese. It is as follows:

釋曰。孔門心法。中庸之理。不偏不倚。不邪不住。朱熹註解。性猶天命。令與人物。各賦其理。未知本性。是何物件。猶天命令。豈知本性。體若將孔聖之理。註成心外有法。出太虛。無內無外。非來非去。皆因最初不守自性。忽起動心。故受胎獄。本一精明。分成六用。隨境逐情。流蕩生死。衆生不能返源。先聖指條徑路。拈出天命。即是性體。天命天心。天道天理。名異體同。總是性理。古德云。在天謂命。在人謂性。故所以示云天命之謂性。自如人本具一靈。妙明眞性。任運應酬。理本當然。體中用和。不落偏倚。日用中事理無礙。故曰率性之謂道。皆因受生以來。顚倒亂想。不悟性體。聖賢設教。化人復性。悟理修証。返妄歸眞。以復本來天命之理。所以謂修道之謂教。教者修乎道。道者本乎性。性體源乎天。聖人樂天知命。乃中庸之道也。

Digitized by Google
Original from INDIANA UNIVERSITY

quite on a par with that we have quoted. It may bore us to read it, but a Chinese friend to whom I submitted the book was so enthusiastic over this and similar passages that I felt satisfied that the effort of the bonze might be considered successful. The friend in question is an unusually taciturn degree man, without any belief, as far as could be discovered, in the ordinary Chinese superstitions; but so well did the Buddhist explanation satisfy him that he grew almost talkative over it. For ourselves, we cannot say much more about the commentary than that it rests on no foundation other than that of reputed miraculous revelation (or supernatural demonstration of some kind).* As always, the bonze had not progressed further in his ideas of what could reasonably be expected in an apologia than the demands of his age; and the demands of some two hundred years ago in Cathay appear to have been much what they were in Europe at the same date.

The bonze now has the situation in his own hands, and the questions which the Confucianist asks from this time on are no longer challenges of the Buddhist position, but evidences of a desire to understand Buddhist principles better. The replies partake more of the dogmatic character, and have the air of instructions to a novitiate. With most of the pronouncements we are already familiar, and we need not linger over them; they are worth recommending, however, to the student of Buddhism, for the numerous sidelights on the system which they afford. Almost unconsciously one feels better acquainted with the inner thought of Buddhism as one ponders over these utterances, for they reveal the mind of their writer, often unintentionally, in a marvellous degree. Where they fail to convince is in their incompleteness. The bonze has committed the special fault of special pleaders; he

* H. Fielding Hall, in his book, "The Soul of a People," (pp. 19-20) says, that while much myth has gathered around the life of the Buddha, it is "like dust upon an ancient statue," "for to the supernatural Buddhism owes nothing at all . . . Miracle is never used as evidence of the truth of any dogma or of any doctrine." This is a sweeping statement, but if true of Buddhism in Burma, it is not true for China. Do the Burmese have, or feel the need for any apologia for Buddhism? If not, the failure to use miracles as proofs is accounted for.

Digitized by Google
Original from INDIANA UNIVERSITY

had shut his eyes to a large part of the evidence. He explains in a Buddhist sense, and most aptly, a great number of well-known passages from the Chinese classics, but has passed by those passages which he would find it difficult or impossible to explain in a Buddhist sense. For example, as an illustration of the claim that Buddhism and Confucianism are alike in the matter of the doctrine of "empty-mindedness" and "contemplation", he quotes from the Analects, IX:7, where Confucius says, "Have I knowledge? I am not knowing." This is very good, for to a Chinese an argument on this basis has great weight and is almost sure to carry conviction. But why does he not quote the whole passage? He has taken half of Confucius' words on that occasion, and for the plain reason that the other half would not at all suit his contention. The words are, "But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other and exhaust it." It would be a problem indeed for our redoubtable bonze to explain by what rule of Buddhism a person who appeared empty-like could be instructed, especially by one who was not himself knowing. He might have compassed it to his own and our satisfaction, but that he did not do it, and cut the quotation in two, appears insincere.

At the close of this section come an earnest impassioned appeal, partly hortatory, partly didactic. "You should put away outer learning and unite yourself merely with that which was before the four laws (of benevolence, righteousness, propriety, wisdom) had manifested themselves; with what the appearance of things was then, between motion and rest. You should unceasingly search to find out the doctrine, what it is, keep merely to one thought without any double-mindedness; not using wide measurement, nor explanation, nor waiting for realization, nor thinking things out; not falling into mere outer quietness, nor casting oneself into a condition of idleness. One should simply examine deeply into that which was before manifestation, day by day longer, month by month deeper, simply one thing, not two, not employing reason nor carnal ideas. When the time comes the principle will manifest itself . . . the Mind is opened and

Digitized by Google
Original from INDIANA UNIVERSITY

manifests clearly Original Nature. After that you will give instruction to learners and lead the people to the point of regulating your household and ruling the land. All will be through the excellent use of your Mind and Nature." Fair promises these. What fruit they have borne we can learn by observing the effect of Buddhism on the life of the people, and the practice of Buddhism in a sacred centre like Putu.

In concluding our comment on this section, we need not attempt any general review, for each sub-section has been passed on in order. But it may be as well to point out here again the great fault of the whole; that is, the fact that the argument is too much *ad hominem*. The effort is clearly not to discover truth, but to win the case. And this false method betrays him at times, for where it suits him, he has appealed to Confucius and Mencius as against their later disciples in order to vindicate Buddhism, but at other times he accepts the later disciples as true Confucianists, refutes them and thus thinks the whole system refuted and Buddhism vindicated. We have also had occasion to point out one use of the Classics, which did not seem to be quite sincere. But we have to admit that on the whole, his use of his remarkably broad learning is sound and careful. It need hardly be said that this learning, or ready access to the sources of it, must be an essential part of the equipment of any Christian apologist. It would be interesting to compare this effort with those which have been made in the name of Christianity. The fact that the effort is really a far more modest one than most of those made by writers in the Christian Church will inevitably blur its effect. It attempts in a comparatively short space to cover not only apologetics, but comparative religions and Buddhist dogmatics and in addition gives many practical directions and exhortations to those who contemplate entering on the Buddhist life.

We now take up the section on Taoism. In its more modern form, this religion is magic gone mad. Though not historically dependent on Buddhism, it bears somewhat the same spiritual relation to it that Christian Science bears to the faith of evangelical Protestantism. In the presence of palpable absurdities the bonze has no course open to him but

Digitized by Google
Original from INDIANA UNIVERSITY

that of dignified ridicule. In particular, there are two characteristics of the reply which Christian apologists would do well to note: (1) the bonze offers something in place of what he takes away, his method is constructive as well as destructive; (2) he takes the trouble to understand his opponent and to answer him in kind; he *speaks the language*, and adopts the outer form of his opponent's methods. For this reason a great deal of his reply is to us obscure. No matter; he was not writing for the critics, but to win his man, and what he has done may well make us thoughtful. Of course we have no statistics as the actual effect of this book on Taoist readers. But the laws of the mind which have been discovered by our experience had undoubtedly been apprehended in some large measure by this bonze, through his experience, and at least his methods are worth pondering. First come several pages of the ridicule of Taoist thaumaturgy in which the bonze incidentally shows that he is as well acquainted with the Taoist literature and beliefs as he is with those of the Confucian school. He denies that the slight outer resemblance of Taoism to Buddhism in any way relates the two systems, unless the Lesser Vehicle (Hínayána School) of Buddhism is meant. Moreover not even in the Lesser Vehicle is there anything about those means for prolonging life which bulk so large in the Taoist system. The Taoist cites the example of a reputed Buddhist book which deals favorably with this article of faith, and the bonze in reply, by an admirable use of critical methods proves that the work in question cannot have been Buddhist in origin. We have to admit, however, that the substitutes for Taoist beliefs which the bonze offers at this point, do not differ much in absurdity from that for which they are offered as substitute. And as has been said, the writer wanders here into regions whither it is difficult to follow him. No Jew with a weakness for apocalyptic composition ever passed through mental regions more fanciful or more weird than those over which our bonze feels obliged to go in his argument against Taoism; but all with the excellent purpose of saying that which should win his reader. He very properly argued that for the man who had been won by Taoist magical fancies, even though he had

Digitized by Google

Original from
INDIANA UNIVERSITY

been cured of them by laughter, the only substitute that would be acceptable and would induce him to continue to be a religious man must be clothed in the same mystic language as was that system to which he had given his first love. The meaning is obscure and difficult even for a Chinese scholar and the references such as can be understood of none but men of recondite learning. Indeed it is doubtful whether the bonze *wanted* to be understood. Perhaps the very bewilderment which his language might produce would subdue the heart of a convert from Taoism and introduce him to the sound and careful instruction in the tenets of Buddhism which comes as the natural second step. For ourselves we have to say that he carries his method to logical lengths that would be impossible for us. With all the necessity for understanding and speaking the language of the man you would convert, you must never be insincere, and to that charge the bonze has again laid himself open. He is far too much of an actor, not to use the Greek word for the man who puts on a mask, and which has a yet harsher meaning for us. For instance, his discussion of the Nature with the Confucianist, though decidedly metaphysical at points, was yet understandable. When he takes up the same point with the Taoist, he speaks as follows: "The Greater Vehicle in Buddhist teaching reveals the Nature as inactive, crystal-clear like the Great Unreality, its body the same as the way (Tao), neither female nor male, not going out or coming in, not before if led, not behind if drawn, not above if lifted up, not below if pressed down, from ancient times always clear, up till now not hidden, though without form or likeness, yet able to rise up and scatter reward. Should it then reveal but one body? It can produce a thousand, hundred hundred thousand bodies, and send up to heaven beings countless as the grains of sand. All creatures by it are rehabilitated, ten thousand virtues are adorned and dignified. Men of shallow relations, who hug doubts,—how can they believe and receive it?" Or take this disquisition: "The two meanings of the 'principle-life' are very distinctly separated; it is both in and out of bonds; in bonds, the passions are the life; out of bonds, the unconditioned (or unreal) is the life; the movement of passions

Digitized by Google

Original from
INDIANA UNIVERSITY

in bonds would destroy life; to destroy the passions is to preserve the life. Out of bonds union with the unconditioned is the supreme life, and accomplishes a return to life. The Confucianist speaks of the decree of Heaven, the Buddhist of the region (or boundary) of the Law, which is the teaching of the Greater Vehicle and may be called the principle of the Doctrine of the Mean. Cultivating your testimony by trusting in this is called the 'principle-life.' If you trust in the 'breath-life' and do not realize the 'principle-life,' when you have accomplished abstraction, at the most it is not the greater doctrine." And much more after the same manner. The specimens given are fair ones, and not the most striking examples of the defect we have noticed. The only regret there is left to express is that our bonze could not attend some of the early Councils of the Christian church. His gifts would have been appreciated, even though he might not have met with that sort of personal recognition which has caused the Roman Catholic church to canonize Buddha.*

After passing through a lengthy maze of the kind we have indicated, the upshot of the Taoist contention appears to be that it is a mistake to regulate the Nature and not the Life. The Buddhist reply is that even if one by taking thought can add a few hundred or thousand years to this life what about the life to come? And he proceeds to paint in terms of lurid hell-fire the fate of the foolish wicked. The Taoist mentions a rumour which may have been common among his co-religionists, that Buddha and Lao-tzŭ were the same person. With the same admirable use of historical criticism of which he had already given an example, and which many scholars are apt in employing when another set of religious beliefs than their own will be adversely affected, the bonze names the kings who intervened between the death of the one and the birth of the other, and when the Taoist presses the point on other grounds, the bonze notifies him delicately and somewhat

* His day is the 27th of November. For a statement of the facts which led to his inclusion in the saints' calendar under the name "St. Josaphat," and references to the sources which substantiate the statement, see White, "*A History of the Warfare of Science with Theology*," vol. ii, pp. 381-384.

Digitized by Google

Original from INDIANA UNIVERSITY

testily that if this persistency in absurd and offensive arguments does not cease, why, he will be compelled to stop, (not his ears), but his nose! This threat withers the Taoist, and he proceeds to ask for instruction as his Confucian brother had done. Whereupon the bonze refers him to the *Tao Tê ching*, and he proceeds to explain that work for his hearer's benefit. These are they, he says in effect, which testify of Buddhism. He now becomes at least more intelligible, and presumably his explanation of the Taoist classic would be as readily received by a Taoist as was the other explanation by the Confucianist. Exact knowledge on this point I do not possess. But it is significant that while it was possible to laugh at the silly conceits of later Taoists, it was not possible to treat the chief Taoist classic in that fashion,—an explanation had to be found for it. "Harmonization" of this kind is not a peculiarity of Buddhism. Wherever men conclude that two things are both true, they have to believe at the same time that the two are not contradictory, and so the search for a method of harmony has begun. The difference between Buddhists and Christians on this point is that the latter do not care to undertake harmony unless the individual apologist believes both sides to be true, whereas in this case it looks as though the bonze were indifferent to the truth of books or facts in the system he attacked, and sought a harmony not for his own peace of mind, but merely in order to persuade his reader.

And here an interesting question may be raised. What would the bonze have done with Christianity had he undertaken to answer it? Doubtless he would have attempted to read Buddhism into the Christian Scriptures and particularly into the Gospel by John, and the Johannine Epistles and parts of Paul. He would have declared that Christ and Buddha were friends. He would have pointed to the fact that Christian apologists have declared that Confucius was in a true sense the forerunner of Christ in China. He would have claimed that his hell was more awful, and his heaven more desirable; that is, supposing he were still addressing a Chinese audience; for he is skilled in the means of winning his own countrymen. Were he a missionary to the West,

Digitized by Google
Original from INDIANA UNIVERSITY

we can only suppose that his methods would be much like those of the representatives of Hindu religions who have labored not unsuccessfully in Europe and America, and one of whose sects has an Englishwoman for its leader. The great difficulty which a Buddhist would have in opposing Christianity would be the fact that the central doctrine of the latter system, the law of love, stands for something which it is the first effort of the Buddhist to rid himself of. Yet apologists for Buddhism have arisen who were not daunted by this difficulty. They have adapted themselves to the times and have ignored the older forms of the Buddhist exhortations to get rid of desires. The most remarkable example of this with which I am familiar is the article of Prof. Anesaki in the *Hibbert Journal* for October 1905. All who are interested in this subject should read the article *in extenso*; only a few quotations can be given here, "One who sees Buddha, sees Dharma, the Logos, unmade, unchangeable, and the source of immortality. If there were any difference between the Christian concept of God and the Buddhist Dharma, the fundamental and essential identity of the beliefs of both in the incarnate Divinity could not be left out of account. . . . Just as at the fountain heads of these two streams there appeared the Truth in flesh, the Faith in person, the realization of this harmony in love and faith needs an incarnate person, representative of humanity. The person may be a powerful individual or a nation. If the appearance of Christ or Buddha has not been in vain, if the two streams of civilization have been more than ephemeral, then we shall not hope in vain for the *second advent* of Christ or the appearance of the future *Buddha Maitreya*. . . . As to Christian morality, I find nothing to add to Christ's saying, "None is good save one, even God." "To express my personal conviction in short, it is enough to say: Where there is the faith in Buddha, there may grow the faith in Christ."

Strangely enough this apologia of Prof. Anesaki is disappointing because it ends by practically admitting the superior character of the Christian religion; a consummation devoutly to be desired for the individual, but highly dis-

Digitized by Google

Original from
INDIANA UNIVERSITY

appointing in the defense of another system. As for China, her Buddhism has long been atrophied. Had Buddhism won the mind of China as Christianity won the mind of Europe, and instituted a system of education, it would surely have developed into something nobler than the mummery with which we are here acquainted, and her devotees would be nearer the kingdom than we find them. Christianity does indeed claim kinship with both Buddhism and Confucianism in so far as either of them gives expression to eternal and absolute spiritual truth; where Christians part company with the bonze is in the fact they do not think it necessary to square their cosmogony with his, and are not afraid to oppose deep-rooted convictions if persuaded that they are wrong. They believe in the God-given power of the mind to recognize true doctrine in the end. It may be well at this point to note that the bonze under consideration was adopting a method that had long ago been used against Buddhism. Dr. Faber, in his *Mind of Mencius* (p. 14) says, "It (the Book of Changes) first brought Taoism into harmony with Confucianism. The same experiment was tried later on by the Sung philosophers, who first introduced their ideas derived from Buddhism into the obscurity of the diagrams of the Book of Changes, and then proved out of it that Confucianism had long been the truth of Buddhistic doctrine. It would at that time have been easy to withstand the error, but a good many Buddhistic ideas were in this way transferred to orthodox Confucianism." Perhaps this is the explanation of the ease with which the bonze was able to give a Buddhist meaning to Confucian doctrines! But in any case we repeat that the fatal necessity which he felt laid on him to prove that Confucianism was the material side of Buddhism does not exist for Christians. To him those doctrines formed a system believed always, everywhere and by all—in China,—and it remained to show that they testified of Buddha. The Christian apologetic must proceed with other suppositions and on other lines.

The remainder of the work, as it does not deal with the defensive statement of Buddhism, we pass over. The consideration of the general topic may be fitly closed with a remark on the matter of translation. The fact that in a text

Digitized by Google
Original from INDIANA UNIVERSITY

of this kind so much is imbedded that it was not possible for a Confucian scholar to explain satisfactorily, warns us that in preparing literature and in teaching we must be on our guard in the matter of both terms and concepts; and yet it is more important to remember that mistakes here need not be fatal. For instance, the term translated "merit" was coined by the Buddhists, adopted by the Roman Catholics and from them imported into Protestant phraseology. Yet in each case the term has acquired a different content and is fairly well understood. It became evident to me while reading the work that even when a scholar was unable to give a very coherent explanation yet the doctrines were couched in terms that had taken hold on his imagination. And whatever the inadequacies of the Buddhist apology may be, the real failure of their apologetic is not in books but in the personal decay which the state of Buddhism in China to-day spells in clear characters. De Groot has shown that this is due in part to persecution by the state, and others have shown that there are still many noble men and women who are devout Buddhists. These are exceptions, according to my observation, especially as regards the clergy; and from the general condition of Buddhism in China to-day, I see little hope of its finding a worthy place in that future which religious freedom will assure the nation.

Digitized by Google

Original from
INDIANA UNIVERSITY

LE GRAND PELERINAGE BOUDDHIQUE DE LANG-CHAN ET LES CINQ MONTAGNES DE TONG-TCHEOU

PAR

HENRI DORÉ S. J.

[*Suite*]

Article VII.—*Pagodes diverses, pavillons et kiosques.*

A. Pagodes.

1° Les deux pagodes de Koan-ti 關帝, dieu de la guerre. Pour les différencier les gens du peuple les nomment, la petite pagode de Koan-ti et la grande pagode de Koan-ti.

La petite pagode est située à l'Ouest du stupa en pierre; c'est une transformation de l'ancienne pagode de Wen-tchang 文昌, dieu de la littérature, exécutée de 1628 à 1644. La grande pagode, au pied de la montagne à l'Est, fut bâtie en 1576.

La onzième année de Kang-hi, 1672, le général Tartare Ngo-man 諾邁 lui légua ses propriétés pour subvenir aux frais du culte.

2° La pagode de Wang-ling-koan 王靈官.* Cette pagode fut érigée devant le pavillon Tsoei-king-leou 萃景樓;

* Wang-ling-koan est un des 26 maréchaux célestes honorés par les tao-che. Son culte eut grand succès à la cour de Yong-lo 1403-1425. Trés souvent on le trouve comme gardien de pagode, surtout dans les pagodes taoïstes. Cf. *Recherches sur les Superstitions*, tom. IX, p. 594.

Digitized by Google

Original from INDIANA UNIVERSITY

(du site ràvissant), au sommet de la montée, là où était le temple de Tou-ti 土地.

3° La pagode de la Roue de la loi. "Tourner la roue de la loi," telle est l'expression technique pour exprimer la prédication de la doctrine bouddhique. C'est une allusion à la roue de la métempsycose, doctrine fondamentale du bouddhisme.

Cette pagode renferme une grande roue symbolique, qui n'est pas le moindre attrait pour les gens du peuple. Elle se trouve non loin de la pagode de Çakyamouni, à l'Ouest. C'est bien la place qui lui convient, car ce fut Çakyamouni qui le premier 'tourna la roue de la loi' dans le Parc des cerfs, près Bénarés. Cf. *Recherches sur les Superstitions*, III Partie, Vie de Çakyamouni, (Parc des cerfs).

4° La pagode des Maharadjas, King-kang-tien 金剛殿. Cette salle renferme les statues énormes des quatre grands rois (Maharadjas) que les Indous font habiter sur les versants du mont Su-Méru. (Cf. *Recherches, etc.*, tom. VII, pp. 226-33.) Leur pagode est bâtie tout au bas de la montagne, devant la pagode de Çakyamouni.

Au temps où Lang-chan était considéré comme un poste militaire de haute importance, les officiers inspecteurs des troupes se réunissaient dans cette salle; aussi l'a-t-on surnommée Ta-koan-ting-yué-ping 大觀亭閱兵, le grand salon pour la revue militaire. Elle existait bien sûr au XVI^e^ siècle, car il est fait mention d'un cyclone qui la renversa en 1569.

5° La pagode du grand Yu 禹. L'empereur Yu, fondateur de la dynastie des Hia 夏, 2205 av. J.C. (Cf. *Recherches, etc.*, tom. VI, p. 24.) Cette pagode est située à l'Est du stupa du bonze Louo-ngan Hoei Wen 羅菴慧溫. Une statue de l'empereur Yu placée dans cette pagode fut prise par ignorance pour la statue de Wang-ling-koan; peu à peu on prit l'habitude d'appeler ce temple, Pagode de Wang-ling-koan; son nom véritable est Yu-wang-se.

6° La pagode des Trois immortels. Cette pagode sise à l'Ouest de la précédente a souvent changé de vocable. Primitivement on y vénérait Tchang-sien 張仙 et Liu-tong-pin 呂洞賓; c'est-à-dire Eul Lang, dont nous venons de

Digitized by Google
Original from INDIANA UNIVERSITY

parler, et l'un des Huit immortels spécialement honoré par les lettrés. (Cf. *Recherches, etc.*, tom. IX, pp. 587-93, 499-501.)

Sous les Ming, pendant la période T'chong-tchen 崇禎. 1628-44, on mit la pagode sous le vocable de Koan-ti, dieu de la guerre, et on ajouta sa statue à celles des deux anciennes titulaires. Le peuple, peu soucieux de s'informer du nom de ces divinités, commença à les appeler Les trois immortels, et continua à leur rendre un culte, croyant s'adresser réellement aux deux immortels Yu-tchen-jen, Yen-tchen-jen, et à l'immortelle de Long-chou 龍舒*

Nous avons là deux exemples frappants de l'indifférence des gens du peuple pour s'enquérir des antécédents des divinités auxquelles ils offrent leurs hommages. Facilement ils honorent un homme pour une femme, suivent la routine, font leurs prostrations devant la statue, brûlent de l'encens, et s'en vont sans même se poser la question, "Ce qu'on raconte sur cette statue, est-ce vrai, est-ce faux?" Dans plusieurs cas les païens paraissent fonder leur confiance sur telle statue (*ut sic*), plutôt que sur le dieu qu'elle représente; cette statue est 'ling' 靈 disent-ils. C'est-à-dire dans leur pensée, qu'elle fait des prodiges. C'est telle statue et non pas telle autre du même dieu, qui se trouve souvent dans un temple à côté.

Cette insouciance du vulgaire nous aide à comprendre comment les bonzes ont eu l'incroyable audace de changer le sexe de leur Koan-yng: ils connaissaient leur milieu.

7° Pé-hou-se 白虎祠, la pagode du Tigre blanc. C'est une divinité stellaire, honorée par les tao-che; d'ordinaire elle fait pendant au génie T'sing-long 青龍, le dragon vert. Cf. *Recherches, etc.*, tom. IX, p. 586.

C'est une statue à effet, on represénte un tigre blanc entre les jambes du colosse. Les bonzes la placent aussi quelquefois dans leurs pagodes, nous en avons ici la preuve.

8° Tou-ti-se 土地祠, la pagode du Tou-ti-lao-yé 土地老爺 ou esprit protecteur d'une portion de territoire, sorte de garde champêtre céleste.†

A Lang-chan, pas plus qu'ailleurs, on ne parut soucieux de respecter sa dignité; on l'a éconduit sans scrupule. Son

* Voir ces biographies donnees dans les Articles précédents.

† *Recherches, etc.*, tom. XI, p. 894.

Digitized by Google

Original from INDIANA UNIVERSITY

ancienne pagode se trouvait au sommet de la montagne devant le pavillon du Site ravissant; elle a été démolie et remplacée par la pagode de Wang-ling-koan. Quant au pauvre dépossédé, il a été relégué dans un pagodin à l'Ouest.

9° Kin-kong-se 金公祠; le temple du maréchal Kin, construit à l'Est du pavillon Officiel à mi-côte; il est dédié au maréchal Kin Yng 金應, dont nous avons donné la notice.

10° Che-kong-se 施公祠, le temple du général Che, commandant de Lang-chan. Il est bâti sur l'ancienne habitation du bonze Tche-hoan, qu'on fait passer communément pour le fondateur de la bonzerie de cette montagne. Il remonte à Kang-hi, et se trouve à l'Est de la pagode de Çakyamouni.

11° Tchoen-ti-ngan 準提菴. Cette pagode, bâtie à mi-côte, est dédié à Tchoen-ti, divinité bouddhique, représentée avec huit mains et trois têtes, dont l'une d'elles est une tête de porc. Cf. *Recherches, etc.*, tom. VII, pp. 197-203.

Cette pagode fut élevée sur l'emplacement de l'ancienne maison dite des 'tournesols et des bambous,' sur le flanc de la montagne.

12° La pagode de la Réunion des bonzes; dans l'enclos du temple dédié au maréchal Kin.

13° La pagode de la Félicité de l'illumination, un peu au-dessous de la précédente, à l'Est de l'escalier en pierre disposé sur la flanc de la montagne.

14° La pagode de la Grotte de la Mer se trouvait au-dessous de la bibliothèque de la bonzerie, un peu à l'Ouest. Depuis longtemps cet édifice est tombé en ruines.

15° La pagode du Noviciat des bonzes, à l'Ouest de la grande pagode de Çakyamouni.

16° La pagode de l'Afflux du fleuve: nom symbolique, faisant allusion à l'arrivée continuelle des bonzes. Elle était située au-dessus de la pagode du Tigre blanc. Elle est maintenant détruite.

17° La pagode de la Fortune prospère; c'est un autre nom de la grande pagode de Koan-ti.

B Pavillons et kiosques.

1° Tsoei-king-leou 萃景樓, le pavillon à étage du Site ravissant, ou du Coup d'œil féerique. Posté sur une

Digitized by Google
Original from INDIANA UNIVERSITY

esplanade, environ dix degrés au-dessous du temple de l'Esprit du Kiang et de la mer, il domine le cours du Kiang, jadis il donnait vue sur la haute mer. Cette dernière s'est retirée, il est vrai, mais dans l'immense plaine d'alluvion les verdoyantes moissons, ondulées sous le souffle du vent, rappellent encore les flots moutonneux de la plaine liquide.

Dans la dernière moitié du X^{e} siècle, au début des Song, c'était un pavillon à trois étages; les premières années des Ming il fut transformé en porte d'entrée de la pagode; puis en 1539 on recula la porte d'entrée, le pavillon fut restauré et l'esplanade fut entourée d'une balustrade. Les vingt premières pages du 6me livre des Annales ne sont qu'un recueil des plus belles poésies, que les lettrés célèbres ont composées pour chanter les charmes de cette délicieuse vision.

2° Le pavillon à étage de la Bibliothèque. Les livres bouddhiques de la bonzerie sont conservés à l'étage de cette construction située derrière la pagode Çakyamouni.

3° Le pavillon des Nuages irisés à mi-côte du Ciel. Il fut rebâti par l'ordre impérial sous le règne de Kang-hi, comme en fait foi l'édit gravé sur une stèle de pierre.

4° Le pavillon Officiel à mi-côte; on le nommait jadis le Kiosque à mi-pente.

5° Le pavillon Perché sur les nuages. Il fut bâti à l'époque des Song; il est tombé en ruines sous les Ming, et il n'en reste plus que le souvenir, qu'on a perpetué en donnant son nom au pavillon de la bibliothèque. Le stupa du bonze Hoei-wen, le plus ancien supérieur connu de la bonzerie de Lang-chan, se trouvait un peu au-dessous de ce pavillon.

6° Le kiosque Où on enlève les habits; c'est-à-dire où on prend le frais; sur le versant S.E., une dizaine de degrés au-dessous de l'esplanade de la Belle vue.

7° Le kiosque du Trio, situé une dizaine de marches au-dessous du temple de l'Esprit du Kiang et de la mer. Pendant le règne de Song Tai-tsou, durant la période Kien-long 建隆 (960-63), le juge criminel Soei-K'ieou 薛球, le préfet Tchoang Che-yen 臧師顏, et le (pou-ting) chef de police Ou Tien-tchang 吳天常, choisissaient ce kiosque comme lieu de réunion et aimaient à s'y rassembler. Pour ce motif on l'avait surnommé le kiosque du Trio.

Digitized by Google
Original from INDIANA UNIVERSITY

C'est sur les ruines de ce kiosque qu'on éleva plus tard le pavillon du Site ravissant.

Rappelons seulement comme vieux souvenirs du passé quelques autres pavillons ou kiosques maintenant disparus: (a) les deux kiosques renfermant l'édit impérial ordonnant la construction du temple de l'Esprit du Kiang et de la mer, après la victoire du maréchal Lieou sur les bandes de Lieou-tsi en 1512, et l'érection d'une stèle. En 1748 ces pierres déjà endommagées furent disposées dans le pavillon des Nuages irisés à mi-côte du ciel. (b) Le Belvedère du Kiang. (c) Le kiosque du Lavement des pieds. (d) Le kiosque de La cessation de la pensée. (e) Le kiosque de l'Echelle rouge.

Quelques mandarins en retraite ou en disgrâce vinrent se fixer à Lang-chan où ils ouvrirent école en amateurs, s'entretenant de sujets littéraires avec quelques amis privilegiés.

On cite dans ce genre, (a) L'école du Champ de la tortue; (b) l'école du Nid de la pluie et des nuages.

Il ne reste plus trace de ces installations de caprice; les bonzeries ne sont plus les sanctuaires de la science. La presque totalité des bonzes sont des ignorants et des paresseux, qui ne pensent guère plus profondément que le fond de leur bol à riz.

Article VIII.—*Les fastes militaires de Lang-chan.*

I La défaite de Lieou-Tsi 劉七. Lieou-Lou 劉六, son frère Lieou Tsi, et leurs affidés Tsi Yen-ming 齊彥明, Yang Hou 揚虎, avaient mis à feu et à sang les provinces du Ho-nan, du Chan-tong, et les pays de Pei-hien 沛縣. et Siu-tcheou 徐州 du Kiang-nan. L'empereur Ou-tsong commanda à Lou Wan 陸完, premier assistant au Ministère de la guerre, de prendre le commandement des troupes et d'enrayer le fléau. Plusieurs batailles tournèrent à l'avantage des impérialistes, Lieou Lou y perdit même la vie; il se noya en fuyant vers le Hou-nan. Liu Tsi et Tsi Yen-ming équipèrent une flotte, vinrent attaquer Tchen-kiang 鎮江 et Kiang-yng 江陰; puis le 18 de la VII[e] lune au soir, l'an 1512, ils abordèrent à Lang-chan. Leur intention était d'attaquer la ville de Tong-tcheou le lende main de grand matin. Mais voici qu'au milieu de la nuit s'élève une tempête

Digitized by Google
Original from INDIANA UNIVERSITY

terrible, les bateaux roulés par les vagues et chassés par un vent furieux s'entre heurtent, se brisent, la flotte entière est pratiquement détruite. Ce sinistre est relaté dans un autre passage des Annales* où il est dit que toute la zone avoisinante fut balayée par un ras de marée. Le général Lieou Hoei 劉暉, intendant de Lou Wan, bénéficie du désarroi de l'ennemi et le poursuit vivement. Se voyant serres de près, les rebelles se retranchent solidement dans les pagodes au sommet de la montagne et font pleuvoir une pluie de pierres et de projectiles sur les assaillants. A plusieurs reprises les impériaux essaient de mettre le feu à la porte d'entrée de l'enceinte ennemie, toujours ils sont repoussés avec insuccès. Alors le général Lieou Hoei fit vœu de restaurer les pagodes si la victoire se déclarait pour ses drapeaux. Peu après on parvint à mettre le feu à la grande porte d'entrée, ses troupes se ruèrent dans le retranchement, qui fut emporté de vive force.

Les défenseurs sont poursuivis sans pitié, blessés, tués ou précipités dans le vide du haut de rocher. Lieou Tsi parvint à s'évader; il prit le large sur une barque et périt noyé, dans le Kiang. Tsi Yen-ming fut rencontré par un détachement de soldats et massacré.

Après le récit de cette victoire, la protection du pou-sah Ta-cheng, son pouvoir sur les d. gons du Kiang et de la mer, sont consignés en détail sur la stèle érigée dès 1513, pour la reconstruction de la porte brulée l'année précédente. "On ne sait pas le nom du bouddha Ta-cheng, on sait seulement d'après les archives qu'il était un avatar de Koan-yng et que bien souvent il fit des prodiges. Par exemple, il subjugua le mauvais génie de Koei-chan 龜山,† il éloigna les soldats de Chao-ling 少林, puis en 1119 mit fin aux désastres de l'inondation de Pien-king 汴京.‡ Ces faits, qui ne se trouvent point narrés dans les ouvrages des lettrés, nous ont été transmis par la tradition. De nouveau, sous nos yeux, il vient de protéger l'Etat, se faisant le rempart assuré des provinces du Sud-Est, et le bienfaiteur insigne des populations. N'est ce-pas là vraiement la réalisation de ce que nous disent les

* Liv. VIII, p. 4.
† Montagne de Chan-tong, Yen-tcheou-fou 兗州府.
‡ La capitale au Ho-nan.

Digitized by Google
Original from INDIANA UNIVERSITY

archives, attestant qu'il a le pouvoir de faire tomber la pluie, d'écarter les calamités et de conjurer tous les malheurs? Pour ces motifs nous devons de génération en génération entretenir sa pagode et lui offrir nos hommages sur cette montagne, pour qu'il daigne nous continuer sa bienveillante protection dans une large mesure."

Nous lisons sur une stèle les paroles suivantes: "A la porte d'entrée du Kiang dans la mer, aux confins de l'océan et du grand fleuve, une montagne se dresse,* et sur cette montagne on a élevé un temple à Ta-cheng; sur ces hauts lieux il commande en maître; la houleuse patrie des baleines, le palais des nagas,† l'antre des dragons, rien n'échappe à son empire. L'année Sing-wei 辛未, au printemps (de 1511) de grands troubles survinrent au Nord, le sol était jonché de cadavres humains, les armées impériales furent appelées et la paix revint; du Nord au Sud tout rentra dans l'ordre. A qui le devons-nous, sinon à l'esprit‡ protecteur du peuple et au ciel, qui a écrasé ces brigands? L'ouragan s'est déchainé avec furie, le ciel et la terre en furent comme bouleversés, la terreur s'empara de ces pillards. Nos armées se jetèrent avec un élan irrésistible sur ces bandes dévastatrices, les exterminèrent dans une charge qui rappelle la bataille de Tche-pi 赤壁.§ La violence du vent et les innombrables légions ont fait renaître les douceurs de la paix dans tout le Chan-tong, le Ho-nan et le pays de Ou. A qui en sommes-nous redevables? Quels sont nos protecteurs? Qui nous a rendu la paix? N'est-ce pas un bienfait de l'esprit protecteur? Que cette porte monumentale, qui de beaucoup dépasse l'ancienne en splendeur, demeure à jamais comme un monument de nos hommages sacrificaux."‖

La stèle précédente fait allusion à un des principaux prodiges attribués au bonze Ta-cheng, à propos de l'inondation de la capitale. Voici le fait.

---

* C'est-à-dire Lang-chan.

† Les nagas des Indiens, (Dragons).

‡ Ta-Cheng, devenu génie ou chen.

§ Allusion à cette bataille mémorable, au temps des Trois Royaumes.

‖ *Annales des cinq Montagnes*, liv. XI, pp. 5-9; liv. XX, p. 6.

Digitized by Google

Original from INDIANA UNIVERSITY

En 1119, pendant l'été, la capitale était sur le point d'être détruite par une inondation. Soudain on vit dans les airs, au-dessus du palais, un bonze, les habits tout mouillés et fouettés par le vent; quelqu'un sortit de la nue, son front était ceint d'un turban blanc, il se prosterna aux pieds du bonze, comme pour le supplier d'être admis au nombre de ses disciples. Tous de dire que c'était le dragon de la pluie, qui venait faire sa soumission àu Ta-cheng, souverain de Lang-chan, où se trouve l'antre du dragon. (Annales, liv. XX, p. 4).

D'après la teneur de l'édit de l'empereur Ou-tsong, au lendemain du combat de Lang-chan, Lou Wan fit ériger sur la montagne une stèle commémorative, sur laquelle on avait gravé le récit louangeur de la série de ses victoires pendant la campagne contre Lieou Tsi et ses bandes. Son rival Tchang King, outré de colère, aurait, dit-on, payé des émissaires pour briser la pierre avant son érection. De fait, le jour venu, on la trouva brisée en deux morceaux. Elle fut telle quelle cimentée dans la maçonnerie, et resta comme un double monument de la jalousie de Tchang King et du triomphe final du délégué impérial Lou Wan. Cette pierre est depuis de longues années dans un état de délabrement qui ne permet plus de lire l'inscription, mais le texte authentique a été soigneusement inséré dans les *Annales des cinq Montagnes*, liv. XI, pp. 3-7. En voici le narré:*

"Depuis que les Ming avait reçu le mandat du ciel, neuf saints s'étaient succédé sur le trône; des hauteurs du ciel jusqu'aux profondeurs de la mer débordait la vie et régnait l'abondance; ni famine ni sédition n'étaient venues troubler ces 150 années de prosperité, quand soudain éclatèrent des troubles, fomentés par les rebelles. L'empereur irrité convoqua ses armées pour les exterminer, et après une campagne de deux ans tout rentra dans l'ordre."

"Au début de la période Tcheng-té 正德 (1506-20) le chef des eunuques (Lieou King) mit le désordre parmi les officiers de la cour, le peuple injustement pressure souleva. Ce méchant homme fut mis à mort, (1510, a la VIII^e^ lune) mais les troubles avaient commencé. Lieou Lou et son frère Lieou Tsi, de Pa-tcheou 霸州, (Choen-tien-fou au Tche-li) se

* Les mots entre parenthèse sont des explicatifs hors texte.

Digitized by Google
Original from INDIANA UNIVERSITY

concertèrent avec Tsi Yen-ming et Yang Hou, puis levèrent l'étendard de la révolte, soulevèrent les populations des pays de Tsi 齊, (Ling-tche-hien 臨淄縣, Chan-tong), Lou, 魯 (Kiu-fou-hien 曲阜縣, Chan-tong), Tchao 趙, (Koang-ping-fou 廣平府, Tche-li) Wei 魏, (Kai-fong-fou 開封府, Ho-nan), Siu 徐, (Siu-tchou-fou 徐州府, Kiang-sou), Pei 沛, (Pei-hien 沛縣, Kiang-sou). Les armées rebelles, drapeau en tête et au son du tambour, emportent les villes d'assaut, ouvrent les portes des prisons, volent, pillent, promènent l'incendie et meurtre par tout le pays, violent les femmes et jonchent les routes de cadavres, à tel point que sur un parcours de 1000 *li* les campagnes étaient désertes. Tout homme valide, sans distinction de condition, mandarins, princes même, tous sont enrolés de force sous leur bannière."

"L'empereur députa d'abord Tchang Wei 張偉, comte de Hoei-ngan 惠安, et le censeur Ma Tchong-si 馬中錫, mais ils échouèrent. Après avoir attendu longtemps et vainement le succès il fallait les rappeler. Tchang Wei fut dégradé, et Ma Tchong-si mourut en prison.

"L'empereur jeta alors les yeux sur Lou Wan, premier assistant du Ministère de la guerre et censeur; il lui donna le commandement général de toutes les troupes envoyées contre les rebelles. La sixième année (de Tcheng-té, 1511) à la VIII lune, il arriva à Tchouo-tcheou 涿州 (Pao-ngan-tcheou 保安州, Tche-li); là, il apprit que Lieou Lou, Lieou Tsi et Tsi Yen-ming se disposaient à attaquer la ville. Lou Wan, sans attendre leur arrivée, fit avancer ses troupes et rencontra les rebelles à Ping-keou 平口, (du Pa-tcheou 霸州). Hiu Tai 許泰 et Ki (Kio) Yong 却永, deux de ses officiers, engagèrent le combat et mirent l'ennemi en déroute. Après cette victoire les impériaux s'avancent jusqu'à Feou 阜, (Feou-tcheng-hien 阜城縣, Ho-kien-fou 河間府, Tche-li) et King-tcheou 景州 (id.), où ils remportent de nouveaux succès. Ce fut alors que Yang Hou rassembla toutes les forces disponibles et vint livrer bataille aux soldats de l'empire, bien inférieurs en nombre. Un moment la crainte faillit tout compromettre, mais un chef militaire, nommé Fong Tcheng 馮禎 arriva avec des renforts; Hiu Tai et Ki Yong se joignent aux nouveaux venus, tombent sur l'ennemi, le culbutent à Song-men-tien 宋門店, au King-tcheou 景州 (Ho-kien-fou).

Digitized by Google
Original from INDIANA UNIVERSITY

"Le peuple, qui depuis longtemps jouissait de la paix, n'était plus accoutumé aux vexations de ces époques de trouble, aussi les populations entières prises de terreur prenaient la fuite, ou se joignaient aux rebelles. Mais bientôt ceux qui avaient embrassé leur parti s'aperçurent que la victoire désertait leurs drapeaux, ils passèrent du côté de Lou Wan, toujours disposé à les recevoir pour leur sauver la vie. Lou Wan fit partout réparer les remparts des villes, pour empêcher l'ennemi d'y pénétrer et de se ravitailler. Yang Hou battu se sauva au Sud avec les restes de son armée.

"A la IX lune Lieou Lou, Lieou Tsi et Tsi Yen-ming vinrent mettre le siège devant Tsao-tcheou 曹州, (Chan-tong) mais leur armée fut en partie massacrée à la bataille de Pei-tse-yen 斐子巖. L'empereur envoya un autre corps d'armée au Ho-nan et battit les révoltés à Tang-yng 湯陰, (Tchang-té-fou 彰德府). L'ennemi fut encore défait à Teng-hien 滕縣, Yen-tcheou-fou 兗州府, Chan-tong). La VII[e] année (de Tcheng-té, 1512) les rebelles se concentrèrent dans les environs de Hia-pi 下邳 au Nord de la Hoai (Pi-tcheou 邳州, Kiang-sou) et tentèrent un coup de main contre la ville. L'intendant général, Tchang-King, censeur et ministre de la guerre, se porta au secours de la ville, quatre brigands furent tués en assiégeant la porte du Nord,* les autres prirent la fuite, poursuivis par un de ses officiers nommé Li King 李璟. L'ennemi se sauva vers Teng-tcheou 登州 et Lai-tcheou 萊州, (Chan-tong) mais ils furent rejoints et dispersés à Song-tsien-pouo 嵩淺坡; la plupart restèrent sur le champ de bataille. Lieou Lou, Lieou Tsi et Tsi Yen-ming se sauvèrent avec une petite troupe d'élite forts de 300 cavaliers; ils passèrent par Pa-tcheou 霸州, gagnèrent Ling-tsing-tcheou 臨清州, (Tong-tchang-fou 東昌府, Chan-tong) entrèrent au Ho-nan et de là pénétrèrent au Hou-koang. Lieou Lou se noya, Lieou Tsi et Tsi Yen-ming montèrent sur des barques, descendirent le fleuve vers Tcheng-kiang, et arrivèrent à Lang-chan. De nouveau ils remontèrent le Kiang vers Nan-king et Ngan-king 安 [illegible]; sans cesse poursuivis par Lou Wan, ils remontèrent au Nord.

* C'est une méchanceté à l'adresse de Tchang King.

Digitized by Google

Original from
INDIANA UNIVERSITY

"Lou Wan se dit," A bout de moyens, ils reviendront sûrement au Kiang-nan et au Tché-kiang." Aussitôt il prit ses mesures et divisa son armée pour garder soigneusement toutes les voies d'accès. Tchang Pa 張泊, Yu Kien 俞謙, Wan Tcheng 王鎮, Che Yuen 時源 furent désignés pour commander ces divers détachements, chargés de garder toutes les voies de communication. Au fait, les rebelles revinrent à Lang-chan et s'en emparèrent. Lou Wan se porta sur Kiang-yng avec son armée. Ce fut alors qu'un ouragan survint et détruisit la flotte ennemie. Tous les officiers réunissent leurs efforts pour leur livrer bataille, les rebelles se retranchent sur la montagne, et font pleuvoir une grêle de projectiles sur leurs assaillants. Lieou Hoei 劉暉 et Jen Hi 任羲 combattaient au Nord de la montagne, Ki Yong 却永 les attaquait au Sud. Finalement les rebelles sont forcés dans leur réduit et précipités en masse du haut du rocher. Lieou Tsi parvint à se sauver, monta sur une barque, mais périt noyé dans les eaux du fleuve. Tsi Yen-ming fut tué par un détachement de soldats. Yang Hou se sauva vers le Sud, mais les impériaux qui le guettaient sur les bords du fleuve l'accablèrent d'un grêle de pierres et il fut noyé dans le Kiang.

"La victoire était donc complète, la rébellion était écrasée et la paix rendue à l'empire. D'aucuns disent que les brigands avaient mis le comble à leurs crimes et que le ciel dans sa colère les avait exterminés. Pour moi, voici ma manière de voir. Le ciel protège le peuple quand les hommes obéissent au ciel. Lou Wan est un homme loyal et brave jusqu'au sacrifice de sa vie, il à su deviner les ruses de ces brigands, en outre la plus étroite union règnait dans le commandement, la bravoure de tous les chefs a mené à bonne fin cette lourde tâche.

"D'après mon jugement, c'est le ciel, mais avec le concours des hommes, qui a opéré cette grand œuvre.*

"Pendant cette campagne on compte douze grandes batailles et plusieurs dizaines de combats de moindre

*Ce passage est une réfutation du mémoire adressé à l'empereur par Tchang King, renvoyant toute la gloire de la victoire à l'Esprit du Kiang et de la mer sans mérite aucun pour Lou Wan et ses hommes.

Digitized by Google
Original from INDIANA UNIVERSITY

importance. Plus de 10,500 brigands sont restés sur les champs de bataille, et le nombre des fuyards ou de ceux qui ont fait leur soumission est incalculable.

"A la fin de la campagne, la VII[e] année (de Tcheng-té, 1512) Lou Wan rentra à la capitale avec ses troupes, les brigands emmenés comme captifs furent exécutés, il rendit la liberté au gens du peuple qui s'étaient joints à eux. L'empereur récompensa tous les officiers subordonnés de Lou Wan, il ordonna qu'une pagode serait élevée sur la montagne de Lang-chan en l'honneur de l'Esprit du Kiang et de la mer, et qu'une stèle commémorative serait érigée comme un monument éternel de cette victoire.

"L'auteur de cette inscription est le lettré Wang Cheou-ki 王守溪, prénom Ngao 鰲, nom honorifique Ts'i-tche 稚之, natif de Sou-tcheou et compatriote de Lou Wan."

Cette pièce est un réquisitoire habile, frappant d'un coup droit le rival haineux et un éloge plutôt exagéré des mérites de Lou Wan.

Quant à la mort de Lieou Tsi, la question reste douteuse. On trouva flottant sur les eaux du Kiang le cadavre d'un officier, vite on fait venir une femme née Ting 丁, emmenée précédemment comme captive par les rebelles, puis on lui fait dire que ce noyé était bien Lieou Tsi, qu'elle le reconnaissait, Ceci fait, on s'appuya sur son témoignage pour en informer l'empereur et obtenir des récompenses!

Par ailleurs Tchang King avait bien quelque raison de jalouser son rival plus heureux, car il avait certainement contribué au succès de la campagne en refoulant l'ennemi au Nord de la Hoai.*

II Descentes des Japonais à Lang-chan.

1° Le 2me de la 4me lune, en 1554, trois mille Japonais s'emparent de Tong-tcheou, livrent la ville au pillage; toutes les pagodes de Lang-chan et toutes les habitations des environs sont incendiées, plusieurs milliers d'habitants sont massacrés. Le mandarin Yang 楊 de Tong-tcheou est blessé, ainsi que plusieurs officiers militaires accourus de Tai-tcheou 泰州 avec un millier de soldats. Les chemins étaient couverts

* *Annales des cinq Montagnes*, liv. XX, p. 7.

Digitized by Google

Original from INDIANA UNIVERSITY

de cadavres, partout ce fut la ruine et l'incendie. (C'était la seconde fois que la ville tombait aux mains de ces aventuriers; déjà l'année précédent Koei-tcheou 癸卯 1553 ils s'en étaient emparés).

Le 24e de la 4me lune, à l'aube, les troupes chinoises assiégent la ville; elles attaquent à la fois trois portes, et malgré une grêle de projectiles ne lâchent pas prise, Tong-tcheou est repris, les Japonais vaincus se retirent en désordre à Lang-chan.

Enfin le 28e du même mois les soldats chinois s'emparent de toutes les issues au Nord de Lang-chan; les Japonais se voyant entourés par des forces supérieures, remontent sur leurs bateaux et rejoignent la flotte, forte de *plusieurs milliers de navires* (sic).

Le 16e de la 8e lune de cette même année 1554, nouvelle invasion japonaise; des compagnies de débarquement, plus nombreuses encore que la fois précédente, incendient tout ce qui se trouve sur leur passage.

2° La 4e lune de l'an 1555 (乙卯 *i-mao*) cinq cents Japonais partis de Chan-kia-tien 單家店 se dirigent vers Lang-chan, pillant et brûlant tout ce qui se rencontre sur leur route. Yng Nai 尹鼐, chef de l'esquadrille chinoise, tombe sous leurs coups, toutes les barques militaires sont saisies. Mais le retour fut moins brillant. Des barques militaires chinoises les attendaient derrière l'îlot de Kiun-chan 軍山 pour leur couper la retraite, vingt Japonais furent tués et deux faits prisonniers. Cette fois les envahisseurs ne purent pénétrer à l'intérieur du pays; l'année précédente, un édit de Kia-tsing 嘉靖 avait nommé un général de division pour commander les forces de cette région, et son point d'attache était Lang-chan.*

3° L'année *ping-tcheng* 丙辰 1556. La défense militaire de cette contrée est organisée plus solidement, des établissements secondaires sont créés à Miao-wan 廟灣 et ailleurs. Les troupes de terre et les barques militaires forment comme un rempart, dont les deux forteresses Kiu-chan 舉山 et Lang-chan occupent les extrémités. Tout est

* *Annales des cinq Montagnes*, liv. XI, p. 21.

Digitized by Google
Original from INDIANA UNIVERSITY

disposé pour qu'en cas d'attaque les divers contingents puissent se porter le jour même sur le point menacé.

Ces précautions n'étaient point inutiles, car les Japonais surveillaient les côtes et n'attendaient qu'une occasion favorable pour opérer une descente.

Pendant l'été de 1556 une bande de quelques centaines de Japonais fondit à l'improviste sur la ville de Yang-tcheou 揚州, y pénétra sans difficulté, et se retira après avoir pris un riche butin.

Cela suppose évidemment qu'ils avaient forcé la passe de Lang-chan, et en effet, les Annales, dans une phrase laconique, relatent qu'ils s'y réunirent en force.*

4° En 1559, le 2e de la 4e lune. Plusieurs centaines de bateaux de guerre japonais abordent à Lang-chan.

Les Annales de Jou-kao disent que les Japonais prirent d'assaut la ville de Tong-tcheou l'année 乙未 *i-wei* (1559). Cf. liv. XI, p. 20.

En 1562 le gouvernement chinois, pour avoir raison de ces continuelles invasions, ajouta 1000 hommes de troupes à la garnison de Lang-chan, et les confia au commandant de la région.

5° En 1614. Ici les Annales essaient de pallier la défaite chinoise en racontant un prétendu prodige opéré par Ta-cheng. Les Japonais, après s'être emparé de Lang-chan, brûlèrent les pagodes et pillèrent la bonzerie. Puis, quelques uns de ces forcenés s'avisent de menacer de leur sabre la statue du bouddha; immédiatement ils sont comme frappés de cécité, tombent à la renverse en vomissant du sang; ils durent demander pardon, pour s'en tirer la vie sauve. †

III. T'chen Tcheng-kong. 1657.

T'chen Tcheng-kong 鄭成功, fils du célèbre corsaire T'chen Tche-long 鄭芝龍 s'empara de l'île de Tsong-ming en 1656 et y établit ses arsenaux. De là il croisait dans tous alentours. En 1657 il força la passe du Kiang, prit Lang-chan, emporta d'assaut la ville de Tong-tcheou, et alla même mettre le siège devant Nan-king.

---

* *Annales des cinq Montagnes*, liv. VIII, p. 4.
† *Annales des cinq Montagnes*, liv. VIII, p. 3.

Digitized by Google
Original from INDIANA UNIVERSITY

Une stèle érigée sur la montagne du Loup rappelle la mémoire des soldats tombés dans les divers combats qui s'y sont livrés, et fait l'éloge des ces victimes du dévouement au service de la patrie. Le text de cette stèle est sans valeur historique ; c'est une élucubration littéraire, au style ampoulé, avec quelques allusions aux faits que nous venons d'exposer. On en trouve le texte au liv. XII, pp. 3-6.

[*La suite dans le numéro prochain.*]

Digitized by Google

Original from
INDIANA UNIVERSITY

CHINESE LEGENDS

BY

T. GAUNT, M.A.

THE 'Legends' are not translations of Chinese poetry, but are a version of certain folk-lore stories, in which the main outlines have been adhered to, and some details filled in from what the writer read between the lines. The sources of the stories are indicated below the titles; and some brief notes have been added.

THE ANCIENT BENEATH THE MOON*

[Told the writer by a youth of good family at Ningpo.]

Dark was the forest, save where chequered light
    Bursting through leafy screen on leaf-strewn floor
Amidst the serried columns glinted bright,
    Cast by the splendour of the full moon's store;
    And through it roamed a hunter of the boar,
Alert, and straining powers of eye and ear,
    If now perchance he may regain once more
    The friends with whom he took the bow and spear
When Dian first uprose into the welkin clear.

---

* This story is the origin of the expression 月下老人 'The Old Man under the Moon,' used to designate one who acts as middleman or go-between in arranging marriages.

Digitized by Google

Original from INDIANA UNIVERSITY

Grasping in sinewy hand his trusty bow
A stalwart form he stalked beneath the pines,
And on the track did patiently bestow
His pains, but could not gather any signs
Of his companions; for upon the lines
Of started quarry, when the moon was low,
Headlong they scattered: and he now resigns
All further hopes, and must in sooth forego
Their comradeship this night, but wished it were not so.

He still paced on, and thus emergence made
Unto a level lawn and open space,
Flooded itself with light, though ringed with shade;
And in the centre, touched with Dian's grace,
A solitary boulder had its place;
And on the rock, in mystic garb arrayed,
Sate a lone figure with averted face:
Flowing his beard and hoary was his head,
And on his aged knees an open tome was laid.

The Hunter stole behind him where he sate.
And o'er his shoulder looked upon the page
Which the white moon-beams did irradiate,
Where names of youths and maidens close engage
The scrutiny of that hoar-headed sage,—
The myriad names of those who were to mate
(Drawn on by Destiny, from age to age)
Within five hundred years, or soon or late;
For lo! before him lay the awful Book of Fate.

And then, "Pray, Reverend Senior, tell me now,"
He said, "What means thy business here to-night?"
"My Son, 'tis herein writ whom they and thou
Shalt take to wife, and none with Fate may fight."
"Nay, this is past belief," replied the wight;
For he at this time was revolving how.
He soon might wed. "For me, nor force nor fright"
Quoth he, "shall change my purpose firm, I vow:
I pick and choose my maid: to Fate I do not bow."

Digitized by Google
Original from INDIANA UNIVERSITY

"Nay, hearken then," the aged seer stern spake,
"And 'neath the moon thy fate I will unfold:
Through yonder town tomorrow thou wilt take
Thy way, and in the sunny street behold
A babe encradled not yet six months old,
Whom thou wilt wait to wed, nor yet wilt break
Thy heart: for though, rash youth, thou art so bold,
When Destiny her fixed decrees doth make
Not e'en the boldest rebel can her fiat shake."

Incredulous the youth; yet when the day
The paling starry spheres had put to flight,
To sate his curiosity his way
He townwards took, and there beheld the sight
On which the seer foretold his eyes should light;
And as he passed where in the sun she lay
The babe looked up and smiled; but cold and bright
Glittered the Hunter's eyes, like beast of prey
When baulked of his desire upon his first assay.

A cold rage filled his breast; for who was she
Flung thus across his path by Fate or Chance?
But he by Fate nor Chance would beaten be:
He swiftly passed, and backward cast a glance,
But none save that frail infant's countenance
Appeared, and then th' unerring marksman drew
A deadly bolt—too base for utterance—
And shot at her, and as the arrow flew
He turned and fled, and mocked, "My fate forsooth he knew!"

* * *

At the stern challenge of approaching war
Ever to join their Prince's standard flock
All bold and daring spirits, near or far,
Drawn on like nails by the magnetic rock:
And on the frontier conflict's sudden shock
Drew now from home the man who dared at Fate
And all her predestined decrees to mock;
Thus mortals sometimes are infatuate;
But Destiny recks not: she can afford to wait.

Digitized by Google
Original from INDIANA UNIVERSITY

The deadly peril of th' invading foe
Was met and checked, and yet from year to year
The fortune of the field swayed to and fro,
And neither side could claim a triumph clear:
And in the mêlée, or the test sévere
Of wearing down the foe through long campaigns,
The Hunter proved himself without a peer;
And purged away was all his dross and stains
Of baseness, and alone the metal pure remains.

And in the field of combat not alone
O'er his sole fearless spirit he held sway,
But in this man his comrades all did own
A force of leadership, to point the way
To doughty deeds; and ever day by day
His chiefs, too, on him weightier burdens laid
To share with them, until the whole array
Looked to his baton, and his word obeyed,
And, under him, triumphant bore the conquering blade.

Ere he did see his early home again
Lacked the fourth lustrum little to its close,
And as he comes the loud acclaims of men
And martial blare of trumpets' welcome grows:
And universal praise for him uprose,
Demanding rank and honours high be given,
And that the fairest of the fair be chose
To be his bride, who for long years had striven
To save his native land, and back her foes had driven.

And so they found for him the fairest flower,
And to the happy maiden he was wed;
And filled with love and joy, their bridal bower
His spirit with a great contentment fed,
After the rough campaigning life he led:
And greatly he delighted in her grace,
With satisfaction marked the blushes red
Which 'neath his eye glowed in her lovely face,
Where Beauty held her seat as in a favourite place.

Digitized by Google
Original from INDIANA UNIVERSITY

Yet much he marvelled, for that every morn
He saw her painting in a sable brow
Because the dusky line has fainter worn,
And needs renewal; and she told him how—
To tell its baseness shame will scarce allow—
When she a hapless babe in cradle lay
A wicked archer did her soft skin plow
With cruel arrow point, intent to slay,
But, shooting ill, alone an eyebrow grazed away

And then an arrow keen, Remorse's dart,
Transfixed *his* bosom, and he humbly made
Confession to her of the baser part
Which erst in pride and anger he had played:
And the tried warrior penitently prayed,
To make some expiation of the act,
Daily himself to take the brush and shade
On his dear lady's forehead what it lacked;
And he in love and sorrow made with her this pact.

The great Wheel slowly, surely makes its round,
And fate defied can still afford to wait;
For blinded men defy, and yet are found
Unknowingly to have complied with Fate.
The Warrior and his Lady kept fair state
While Phœbus crossed the arch of many a noon,
And neither of them had least cause to hate
The aged seer who told beneath the moon
The two streams of their lives should mingle late or soon.

Digitized by Google
Original from INDIANA UNIVERSITY

THE SPRING IN THE PEACH GROVE

[There is a legend, appearing in Chinese literature in various forms, that in the time of the Han dynasty—which arose about 200 B.C.—a fisherman in his boat came to a spring situated amidst beautiful peach orchards, and seeing near the spring a hole through which a man could barely pass, he forced himself through into a cave, when he came upon a strange and beautiful new world.]

Unruffled flows the burnished stream
Beneath the sunlit vernal air;
Its bosom bears a rosy gleam
Mirrored from many a blosson fair:
And fresh pink petals scattered wide
Float down the gently-moving tide.

The mountains rise on either hand—
The valley's green-clad battlement—
'Gainst which the clustered peach-blooms stand,—
Rich hues harmoniously blent.
The oriole fluted 'midst the flowers,
Or flashed like gold between the bowers.

Beneath the flower-crowned avenue,
Sculling his boat with down-bent head,
Appears a fisherman in view:—
No heart had he to mark the red
And green of Nature's rich display;
Too full his soul of numb dismay.

For many a weary hour had he
Laboured, and ta'en but little spoil;
Downcast he muses drearily,
Parched and athirst with heat and toil:
His wife and bairns and he once more
Must sup on dreams of coming-store.

Digitized by Google
Original from INDIANA UNIVERSITY

Anon a tinkling smites his ear,
And makes him lift his listless eyes;
And lo! a fountain, welling clear
Where rocks amidst the tree trunks rise.
For there the blossoming lines expand
To form a grove on either hand.

He brings his wherry to the shore
With one sweep of his scull's broad blade,
And from his aftward stance* walks o'er
And steps into the boulders' shade.
Into a rocky basin small
The treasures of the fountain fall.

He bows his head amongst the fern
That almost hides the basin's marge.
And as he drinks his eyes discern
A damp-lipped orifice, not large,
Above the spring's mouth situate,
And seeming inly to dilate.

He crawled within—he scarce knew why,—
No room to spare as he passed through,—
And found a cavern dim and high,
Whereat he knew not what to do;
Then wandered on as in a dream
To where he marked an entering gleam.

Not wide the intervening space,
Yet ere he'd crossed it, strange to say,
Like some dead weight his weariness
Slipped off from him and fell away.
So could he mark, as creature new,
The marvels destined for his view.

* *Aftward stance.* Most Chinese boats are propelled by a scull worked aftward by a man or men standing in the stern.

Digitized by Google
Original from INDIANA UNIVERSITY

Emerging from the further end
Once more he's in the sunlit air;
Again the blossoming groves extend
About a stream in valley fair.
He notes it all with glad surprise;
While joy drives languor from his eyes.

All things with brighter beauty shine
In this blest vale than he'd e'er seen;
Here lovely flowers interwine,
And clustering fruit appears between.
He tastes, and thinks he ne'er did eat
Ought half so luscious, half so sweet.

Seedtime and harvest seemed to blend,
The Seasons all their wealth t' outpour;
Fresh Spring her vivid charms to lend
To mellow Autumn's golden store.
No trace was here of Winter's rage,
Or grinding toil, or drooping age.

But soon he met some denizens
Of these fair climes, who with surprise
Beheld his coarse habiliments,
(Yet welcomed him in friendly wise),
Where all were clad in bright array
Of texture rich, and colours gay.

They led him to their domiciles:
Splendid as palaces they seem:
He heard the songs, he saw the smiles,
Where life flows in a joyous stream.
Nor want, nor devastating strife
Here lift the head to mar true life.

He heard discussed there no such things
As mortal men's minds agitate;
As, whether presidents or kings
Should guide the labouring ship of state.
Untroubled by such vexing themes
Sparkling and free their converse streams.

Digitized by Google
Original from INDIANA UNIVERSITY

Now mingling in the happy throng,
And tasting life's full tide with zest,
Behold the wight whom Want had long
Worn down, and dark Despair opprest;
But from that land of new delight
That haggard pair had ta'en their flight.

But now, mysterious powers combine
To draw the wanderer home again,
And to the toiling world's confine
Escorted him the bright-robed train.
So he went forth that Paradise,
Oft turning back his lingering eyes.

How he came home he never knew:
No impress left it on his mind:
And when, in later days, to renew
Those happy friendships he designed,
He nevermore could strike the trail
That led him to the Happy Vale.

Digitized by Google
Original from INDIANA UNIVERSITY

THE RIVER'S MASTER.

[This Legend is from a collection called *Hsi Hu Chia Hua Ku Chin Ssŭ Chi*, or "Interesting Stories Ancient and Modern of the West Lake," published in six small volumes. They refer of course to the renowned West Lake just outside the city of Hangchow.]

Ho! listen to the thunder
That reverberates afar,
As the River-god rolls on amain
His foamy-crested car.
Before it by the lofty bank
The waters smoothly flow;
But in its wake soon will they break
As 'neath the tempests' blow

His raging steeds sweep nearer now,
And louder grows the roar,
And the dark line flecked with white appears
Stretching from shore to shore:
A full mile wide the swirling tide,
Its crest* two fathoms high:
Pity the bark it falls upon,
Careering madly by!

And now the ponderous monster shakes
The ground on which we stand.
Oh save us! it will reach us,
With upstretched watery hand!
'Tis gone! And what a tumult
And upheaval in its wake,
Where the bank it almost overtopped
E'en yet appears to shake.

---

*Two fathoms high does not by any means represent the full power of this wonderful tidal wave or bore, as it is sometimes as much as twenty feet high. But that is at a place lower down the river, and by the time it reaches the spot nearer the city of Hangchow where this scene is placed, it has lost some of its force.

Digitized by Google
Original from INDIANA UNIVERSITY

Now, Elder Brother,† citywards
As we our steps retrace,
And through the bright autumnal‡ air
Move on at leisured pace,
To a story of the olden time
Direct your listening ear;
We'll thus beguile the triple mile.
Between the gate and here.

If you would fain know of a man
Who, sprung from lowly birth,
Rose up and took his place among
The great ones of the earth,
By mother wit and grit upborne,
Then kept from toppling o'er,
Go ask Prince Chien's Ancestral Hall
Upon the West Lake's shore.

Exposed as hapless babe to die
Through bitter poverty,
But rescued by an ancient dame
And nursed through infancy,
To sturdy youth and stalwart man
As years advanced he grew;
Renowned for strength of purpose he,
As well as strength of thew.

A bold salt smuggler at the first
He won abundant gain:
Then urged by his ambition joined
A militia captain's train:
He helped to put down robber bands,
To posts of trust was named,
From rank to rank clomb higher up,
Till Prince he was proclaimed.

* 'Elder Brother' is in Chinese a polite form of address to a friend.

† The seasons when the bore is at its highest are about the spring and autumnal equinoxes.

Digitized by Google
Original from INDIANA UNIVERSITY

But ere he gained the furthest goal
Where his ambition soared,
When over Hangchow city
He was governor and lord,
One day he to the river went
And stood, as we to-day,
To watch the tide in its full pride
Sweep onward on its way.

That time the city populace
Flourished with much increase;
Too strait had grown the ancient walls
To give them room and ease;
And he had seen his people's lack
(Which on a ruler calls),
And straight decreed to mend the need
By setting up new walls.

So when the Seventh Moon was come,
And the labour of the field
Would soon be lighter as the men
Brought in the season's yield,
Two hundred thousand husbandmen
He levied from the land
To labour with his army
On the work he nobly planned.

And then he traced a circuit vast,
Whereon the ramparts new
Full seven leagues encompassing
Might grandly rise to view:
And when the end of harvest came,
And all was gathered in,
Then the great work which none might shirk
His levies did begin.

Digitized by Google
Original from INDIANA UNIVERSITY

And now the work is almost done,
And fair to the Master's eyes
The battlemented walls and gates
In far-flung circle rise.
Complacently he glances round
As he seeks the river side;
And on this hand the ramparts stand,
On that the waters glide.

And then the roar he heard afar
As we heard it sound to-day,
And the tidal wave came raging
Like a savage beast of prey:
It passed the Chief, and speeding on
Where the Hou Ch'ao Gate juts forth,
With a mighty crash on the wall did dash
And tumbled it to earth.

At that the proud heart of the Chief
Was filled with sudden ire,
And wrathful words broke from his lips,
And from his eyes flashed fire:
"How dare the River Sprite," cried he,
"Against my new-built wall
Hurl his presumptuous billows,
And bring it to a fall?

"The Son* of Heaven by his grace
Hath placed me ruler here,
And men and spirits, great and small.
My wishes should revere.
Else what avails the Dragon Throne
With all its dread array?
Its officers of varied rank,
Of what avail were they?"

*'Son of Heaven' was one title of the Emperor, who sat on the Dragon Throne.

Digitized by Google
Original from INDIANA UNIVERSITY

He spake: and in his angry breast
Was formed the answering plan;
And straight he issued his commands
That archers stout should man
The river bank, ten thousand strong,
And on the coming day
With bow in hand should ready stand
His signal to obey.

So now behold them posted there
Outside the battlements,
And multitudes of citizens
Come forth to watch events:
The Governor with lofty looks
Glanced o'er the martial sheen,
And to the string each man did bring
An arrow true and keen.

Like snow upon the Silver Mount
White-gleaming soon appear
The banners of the crested wave
Charging in full career:
The foaming line, while raucously
The heavens reverberate,
Sweeps onward past the Hundred Steps
And nears the Hou Ch'ao Gate.

The moment's come! The word rings out!
Three cannon belch forth flame!
And at the signal as one man
The myriad men take aim;
A myriad arrows strike the wave
Just where the crest curls white:
And yet again the myriad men
Let loose a second flight.

Digitized by Google
Original from INDIANA UNIVERSITY

As conscious of the Chieftain's will,
And cowed beneath his force,
Th' advancing wave in mid career
Checked its impetuous course;
Paused for a beat, then sullenly
The smitten head recoiled,
Hopeless to reach the wrecked wall's breach,
Ingloriously foiled.

Then, Elder Brother, to the skies
The plaudits of the crowd
Rose like a peal of thunder,
And echoed long and loud,
Acclaiming him of martial art
The crown exemplified,
Who skilled to tame and bring to shame
The raging river's pride.

And after that the waters ne'er
Durst touch the rampart's base:
And the city wall was finished all,
And the gates set up in place.
The praises of the Governor
The people's mouth did fill,
And aye his star of destiny
Rose high and higher still.

When to the zenith it had soared,
And blazed in splendour there,
Then for his princely state Chien thought
To raise a palace fair;
And where the Phœnix Hill stands up
Against the southern sky,
A lofty site upon the height
Captured his roving eye.

Digitized by Google
Original from INDIANA UNIVERSITY

But a hoary ancient deeply versed
In geomancy's art
Forewarned him that the influences
Would play a baleful part:
That on the garish hill exposed
His princely state would wane,
And evanesce in feebleness
In a century or twain.

"But if," quoth he, "your Majesty
Fill up the Western Lake,
And there upon auspicious soil
Your fair domain will make,
A thousand years, I promise you,
Your offspring will endure,
Down the long line with glory shine,
In princely power secure."

To this the Prince with austere eye
And steadfast mien replied,
"What! I despoil the beauty
Of the far-famed West Lake's pride!
If for a hundred years my race
Shall hold the reins of power
Content am I with the honour high,
Nor greedy grasp at more."

So he built his place on the hill
Towards the midday sun:
And in the third year of Ming Tsung *
His sands of life were run:
But ere the glory of his house
Declined and passed away
Fives time from son to son passed on
His princely pomp and sway.

* Ming Tsung was an emperor of the Posterion T'ang Dynasty, who ascended the throne in 926 A.D.

Digitized by Google
Original from INDIANA UNIVERSITY

His officers and people
For the love to him they bore
Founded Prince Chien's Ancestral Hall
Upon the West Lake's shore.
Through times of Tsins,* and Hans, and Chous,
Of Sungs, and Yüans, and Mings,
And till the People's State † o'erpowered
The alien race of Chings,
A thousand years it hath endured
Aye to commemorate
A man's shrewd wit and dauntless grit.—
Enter the city gate!

* The Tsins, Hans, etc., were succeeding dynasties who ruled over the Chinese in whole or in part. The After Tsin Dynasty came into power in 936 A.D., and the Manchu Dynasty, called the Ching Dynasty, came to an end in the Revolution of 1911.

† The People's State is the name given to the Chinese Republic.

Digitized by Google
Original from INDIANA UNIVERSITY

A Winter Landscape II
By Li Shêng, A.D 900-960
[Collection of E. A. Strehlneek].

Original from INDIANA UNIVERSITY
Digitized by Google

Digitized by Google

Original from
INDIANA UNIVERSITY

STUDIES IN CHINESE PSYCHOLOGY

BY

HERBERT CHATLEY, D.SC. (LOND.)

V. RACIAL ANTIPATHY.

The history of the relations between Europe and China is so frequently punctuated with intense racial antipathy that no study of the Chinese mind can afford to neglect the question of the reaction of the Chinese in the presence of the "outland-man" or "sea-ghost."

A complementary fact also to be taken into account is the marked racial prejudice which exists in the Caucasian, which, in its mildest form, rarely rises above the level of patronage.

These feelings of repulsion may be traced to many roots. Man has three primal instincts, the self-preservative, the reproductive and the gregarious, and his feelings depend on the balance between these, a balance which in civilized man is swayed but not fully controlled by reason. Reason itself is, in its way, merely a mechanism for delaying action so that the instincts may be more permanently satisfied. (Incidentally, it may be remarked that these three instincts may be reduced to the one tendency of life to preserve the type respectively in the individual, the offspring or the species).

Digitized by Google

Original from
INDIANA UNIVERSITY

The main cause then of race prejudice (which is, as it were, the negative of gregariousness) lies in the belief in, or perception of, such a degree of dissimilarity joined to competitive ability that it threatens one's own type. The Chinese of the nineteenth century hated the foreigner because:

(1) He was popularly thought to be a non-human being.
(2) His physical appearance and habits clearly indicated a different type.
(3) He possessed certain powers which made it possible that, locally at least, this type could defy Chinese competition.

Chinese history, as it stands, records no case where the Chinese nation has previously come into contact with a culture which could be recognized as comparable with its own. Separated by many miles of mountains and sea from India and the still remoter Mediterranean, Chinese institutions, language and literature developed so far independently that even where foreign elements have come in (as in the case of Greek, Indian and Persian influences) their entry was imperceptible to the nation as a whole. Similarly in the matter of breeding, the strongly "dominant" Mongolian type swamped all foreign blood and by the process of averaging produced a singularly homogeneous people.

Although anthropologists insist that *Homo sapiens* is one species, the word "species" no longer has the sharply defined meaning that Linnaeus gave it and there can be no doubt that the Chinese is effectively a sub-species, although not so much differentiated as to produce hybridity in miscegeneous offspring.

What practical conclusion can we deduce from this? The first conclusion is this, that from the Chinese standpoint, the European is really of a different although closely allied type, the bifurcation of the common ancestral stock being very remote.

The second conclusion is that, the differentiation has not proceeded to such an extent that the distinction is not necessarily permanent. Events seem (it may only be seeming) to have shown that in bodily vigour, initiative and mental plasticity the Caucasian exceeds the Chinese so that there is

Digitized by Google
Original from INDIANA UNIVERSITY

a strong danger that the Chinese may be enslaved and exterminated or at the best absorbed by the Caucasian (or the Japanese, who seems to possess a mentality more allied to that of the European than the Chinese).

Three possible courses are open to the Chinese:

(1) War.

(2) Cross-breeding with a view to acquiring such non-Chinese characteristics as appear desirable.

(3) Partial adoption of non-Chinese culture with a view to developing, by environment, these same characteristics.

The failure of the first method, and the practical difficulties of the second, tend to cause the adoption of the third.

The subconscious mind of the Chinese now in the throes of this tremendous problem, and the bitterness of the anti-foreign feeling which still exists is the instinctive revulsion from a course of change which is alien to all the natural instincts except that of that wider spirit of gregariousness which has its root in a common ancestry dating back perhaps ten thousand years and those arising from such common features of mentality as have happened to develop in the two separate lines.

Much has been made of Confucius' references to "reciprocity," but it should be remembered that this almost certainly referred to reciprocity of family relationship ("To behave to my elder brother as I would wish my younger brother to do to me") rather than to human generally. The Four Books when they refer to non-Chinese tribes, who were being civilized, always suggest that those peoples must be assimilated to the Chinese type. Now that type has been obliged (partially at least) to assimilate itself to another and markedly different one, it would be very strange if hysterical outbreaks of "direct action" such as Boxerism should not have occurred.

The hope also remains that the wide spirit of universal human correlation which has been professed in recent years may find a way to truly harmonise the Chinese sub-species with its rivals without extinction.

Digitized by Google

Original from
INDIANA UNIVERSITY

NOTES AND QUERIES

THE Editor offers his hearty thanks to all who have helped to make this *Review* a success.

Some of the difficulties of establishing such a magazine at such a time will be evident to every reader, the price of paper, the delay in mails, etc. There have been other troubles known only to the Editor.

As the result of experience some of the difficulties can be avoided in the new volume. Thus, the work will be done in Shanghai instead of in Hongkong, and there will therefore be more regularity in issue and distribution. Thinner paper will be used, resulting in a thinner volume with the same amount of reading matter. This and other economies make it possible to reduce the subscription rate, and it is expected the circulation will increase in proportion.

All readers must appreciate the excellence of Messrs. Kelly & Walsh's printing of the *Review*, and especial thanks are due to Mr. F. W. Moore, who has had charge of the work in Hongkong at a distance of 800 miles from the Editor.

It is expected that the second volume will be in no essential respect inferior to the first, and it is hoped that subscribers will help to make the *Review* better known and that more contributors will send in useful papers.

* * *

The frontispiece to the next number will be an excellent portrait of Prof. E. H. Parker.

Digitized by Google

Original from
INDIANA UNIVERSITY

The Index to Vol. I will be sent out with the next number to all who renew their subscriptions, and will be forwarded to others post-free on application.

* * *

The two portions of "Winter Landscape," for which our readers this month are indebted to the kindness of Mr. Strehlneek, are from part of a large painting in ink on silk. The following brief notice of the artist is from Giles' *Introduction to the History of Chinese Pictorial Art* (2nd ed., p. 87).

Li Shêng, of Ch'êng-tu in Ssŭch'uan, began to paint in early youth, following no particular school. He obtained a landscape by Chang Tsao, but after studying it for several days, threw it aside, saying, "This is not perfection." He then started painting the scenery of his native State, "making Nature his master, as former great artists had done; and in a few years he had founded a new and admirable school of landscape." "Connoisseurs who got hold of his works, regarded them as jewels to be kept locked up." He is said by some to have resembled in style Li Ssŭ-hsün of the T'ang dynasty; hence he acquired the sobriquet of "General Li the Younger." Another critic warns us that his pictures have often been wrongly attributed to Wang Wei.

* * *

In the beautiful painting by Ch'iu Ying (facing p. 164 of this volume), there is a band of eight musicians whose instruments present some points of interest, whether they may be supposed to show such as might have been seen in the palace in the sixteenth century, or are a faithful copy, (Ch'iu Ying, we are told, was celebrated as a copyist) of some painting of the T'ang dynasty.

The instruments in the front row, counting from left to right, are: 1. 琴 Ch'in (cf. *Journal*, N. C. B. R. A. S., vol. XXXIX, pp. 106, 149, and plate V), the seven-stringed psaltery; 2. 琵琶 P'i-p'a (*ibid.* pp. 113-116, 149, and plates X, XI), with four strings and sound-holes, which latter are not common in modern examples; 3. a four-stringed instrument like a banjo,

Digitized by Google

Original from INDIANA UNIVERSITY

possibly the Shuang Ch'in (*ibid.* p. 113) or one of the obsolete forms of the p'i-p'a (p. 149); 4. an indistinct instrument, perhaps some form of clapper or castanets. In the back row, counting again from the left, are: 1. 笛 Ti (*ibid.* p. 78; and plate III), the transverse flute, with the dragon head (p. 79); 2. a vertical flute like the modern 簫 Hsiao (*ibid.* p. 64 and plate III), or perhaps a reed instrument like the 管 Kuan (*ibid.* p. 82, and plate IV). The painting is too indistinct to allow of certain indentification. 3. 笙 Shêng (*ibid.* pp. 89-95, 150, plate XII). Notice the old-fashioned mouth-piece like the spout of a tea-pot (pp. 94, 95) and the upright position of the instrument (p. 95). 4. A large harp, represented as about six feet high, with about twenty-four strings. This is of course a foreign instrument, whose presence in the palace would not be very surprising in the sixteenth century, and less so in the eighth.

In *Chinese Music*, 1899, p. 37, the late Mrs. RICHARD reproduced a native engraving of an "Ancient Harp" with twelve strings, made like the old Persian harps (cf. ENGEL, ***Musical Instruments in the South Kensington Museum***, 1874, fig. 47, "Persian Chang, VIth century," and fig. 49, "Persian Harps. About A. D. 1400"). This was taken, Dr. T. RICHARD says, from 讌士樂書 *Ch'ên Shih Yo Shu*, of the Sung dynasty, c. CXXVIII, fol. 3r°. In the Stein collection in the British Museum is an eighth century painting described as "Scenes from the Buddha legend." One scene shows four girls dreaming, one of whom holds in her left hand a harp with fifteen strings, of which Mr. F. W. GALPIN writes: "The harp is the Persian *chang*, a well-known form in the early centuries of our era." In shape and size it comes between Mrs. RICHARD'S Ancient Harp and that painted by Ch'iu Ying. The latter very closely resembles in structure and size one shown by ENGEL (*op. cit.* p. 59, fig. 50) and described as follows: "An interesting representation of a Turkish woman playing the harp (fig. 50) sketched from life by Melchior Lorich, in the seventeenth century, probably exhibits an old Persian *chang*; for the Turks derived their music principally from Persia. Here we have an introduction into Europe of the Oriental frame without a front pillar."

Digitized by Google
Original from INDIANA UNIVERSITY

These are the only examples of harps in China known to me at present, though others could probably be found in old paintings and books. I know no Chinese name for the harp, though a name no doubt exists in the *Yo Shu* if nowhere else; and the instrument has never become naturalized in China.

C. M.

* * *

Visits to the Wei 魏 dynasty rock carvings outside Honanfu and Tat'ungfu brought out the interesting fact that the northern group is absolutely without inscriptions of any kind. It seem evident that the Weis as they became more acquainted with Chinese civilization on their march southward in the century or so intervening between the two sets of carvings, learned to value Chinese calligraphy as well as to become more "sinified" in respect to the facial types of their images. One must not be misled by the type of the large open Buddhas at Lo Yang, which are T'ang products. The genuine Wei caves at Honan, which are west of the T'ang group (that usually shown in the pictures), differ very little from those in the Yün Kang caves at Tat'ung. In many of the Yün Kang group there were carved stelae in the form of truncated pyramids; I noticed none of these in Honan. The largest Buddha at Yün Kang is in a cave and is entirely covered with gold leaf; the whole conditions at Yün Kang show that the cult is still active there. In Honan all the cave temples are occupied by soldiers and the priests seem to do nothing but sell rubbings of the inscriptions. The Honan group is far more impressive than the Shansi group. The I river at the base and some palaces across it, form a fine setting for the temples, which are cut from bolder cliffs than those in Shansi. The latter are much cluttered by peasants' huts which are built right to the base of the carvings, so that access is difficult.

The station for the Sung tombs is Hei Shih chuang on the Lung-Han railway, between Chengchow and Lo Yang. The tombs have no buildings; there is the usual row of animals and an enormous mound, otherwise nothing.

G. H. Danton.

Digitized by Google

Original from INDIANA UNIVERSITY

NOTES BY PROFESSOR E. H. PARKER.

Giles says the 洹 is a branch of the Wei 漳. K'ang-hi does not say so, and Williams is more accurate than Giles. Playfair has also come to grief over it (Nos. 8014 and 8855), for he gives no 洹 at all in the index, the wrong one for 8855, and a mysterious dash for 8014. The present 大名府 is practically the old 魏州, which, again, is the still older 洹水邑. The 洹 seems to be connected with the 衝 system, which is evidently what Giles means. The bone inscriptions were chiefly unearthed in this region (1898).

* * *

In Mayers' *Chinese Government*, No. 196 (and also in Playfair's reprint) the term 廷尉 has been misprinted 廷則.

* * *

Playfair's 2738 is the new name for Hankow, which is now (1906) an independent city as 夏口廳.

* * *

Playfair's 浙川 (Chê) is a mistake for *Sih*, which river runs not far from the 荊子 pass (so written in the *Peking Gazette*; but Playfair has 霅).

* * *

Pakhoi 合浦 was called 珠官郡 in 228, on account of its pearl fisheries.

* * *

One of the Northern Ts'i Emperors was named 統萬突 because born at T'ung-wan (Tangut). Another was called 禰羅突, so that here is a possibility of unearthing a Tungusic word, *t'uh*, *t'uk*, or *dör*.

* * *

Feuds 報讐 were first prohibited by the Chou dynasty, A.D. 563, under pain of death 犯者以殺人論.

Digitized by Google
Original from INDIANA UNIVERSITY

In A.D. 564 officials were first ordered to carry tablets before them at court 初令百官執笏, (possibly referring to the Tartar dynasty alone).

* * *

The *Peking Gazette* mentions transhipment into 舟秋子小船 or "coracles" at 老口河 on the upper Han River; these are also used on the upper Sung-k'an River in Kwei Chou.

* * *

The Chinese used to call cannon *folangi* after the Franks. So the axes used by the Franks in Roman Gaul used to be called *francisques*. (*Duruy's History*).

* * *

It is usually supposed that tea was first named in the T'ang dynasty. Several centuries earlier, however, the *Tsin Shu* mentions 茶果 in the chapter on 陸納, and there can be no mistake about the meaning, for it says, "He had no entertainment to offer but tea and fruit."

* * *

The first printed histories appeared in the reign 990-994; all previous were in manuscript.

* * *

The word 衙門 seems to occur first in 821: | | 都將 appears then to mean "chief staff officer."

* * *

The modern 着爲令 "Let this be law," appears in 着文於令 "Let this be shewn by a law," Toba dynasty, (A. D. 472), or "Let it be placed on record as a law."

* * *

The "melon-slicing" of the Empire, so much talked of in 1900-3, is an old term dating from 590 and 907 when China broke up into petty states 宇縣瓜分.

Digitized by Google

Original from INDIANA UNIVERSITY

Among the most remarkable specimens of genuine ancient poetry left to us is the Emperor Han Kao-tsu's song, when, after the conquest of China he returned casually to his native village, and had a carouse with the local rustics:

大風起兮
雲飛揚
威加海兮
歸故鄉
安得猛士兮
守四方

The great storm rises,
The great clouds roll,
Night reaching to the ocean
Returns to its rustic home;
Where can I find brave fellows
To guard my Empire?

* * *

The Peking and Nanking colloquial *na*, "how?" appears in the early Sung History as early as 455; *e.g.* 那可往, "How can I possibly go?"

* * *

The expression 分文詳稱 is use by the Governor of Kiang Su in allusion to the formal reports of the Nanking Treasurer.

NOTES BY L. C. ARLINGTON

MOSTLY ON GILES' DICTIONARY

[The Nos. refer to the *Chinese-English Dictionary* unless the *Biographical Dictionary* is named]

No. 13,343 did not originally mean a concubine; but an escort, captive, or captive minister, etc. 伊 尹, Giles' *Biog. Dict.* No. 913, was an alien or captive minister | 臣. In the *Tso Chuan* it is mentioned that the Chin State seized 井 佰 (*Biog. Dict.* No. 1059), and made him a slave, | , to 穆 姬. According to tne 戴 氏 鼠 璞, | is a servant (male or female) to either bride or bridegroom.

Digitized by Google
Original from INDIANA UNIVERSITY

Under 2162 | 垒 does not mean "to take every measure," but "to have full compassion on." Under 12,883, 陰盛陽衰 is metaphorically used of a woman who has the "whip hand" of a husband, etc. This term was frequently applied to the Empress-Dowager with reference to her absolute control of the Emperor Kuang Hsü.

* * *

Why under 2219 咬文 | 字 "in the vain effort to produce literary work," and under 12,939 "to talk pedantically"?

* * *

The following are all fancy names for tea after infusion: 紅丁, 綠昌明, 清友, 雲腴. Giles gives only two or three examples under Nos. 7324 and 10,941.

* * *

倒薤懸針 "inverted scallions and suspended needles" (pens) refers to clever penmanship.

* * *

Under No. 7523, first line, 依 should be 倚. 傾軋 means to "keep down," down-trodden, oppressed, etc.

* * *

Under No. 8750 add | 懸 "to be tied to place, a fixture," as an official who gets neither transfer nor promotion.

* * *

Under No. 6434 the last line but one does not mean a "pinch of anything," but is a vessel for measuring medicines, 量藥器也.

* * *

The expression "on the wedding day the boy sits on the left and the girl on the right, their top-knots touching," called *chieh fa* (binding the hair in marriage), is first noticed in the 劉岳書儀.

* * *

"To accompany the clouds to the sun" 依雲就日 is an expression for 'intimate relationship.'

Digitized by Google

Original from
INDIANA UNIVERSITY

The following are all fancy names for the peony: 鼠姑, 百兩金, 大地勝, 鹿韭, 富貴花.

* * *

Another term for "fascinating speech" is 口吻生蓮 |.

Another term for an Emperor is 翠華.

"To bite nails and chew iron" 咬釘 | 嚼, is a phrase denoting 'solid facts," inflexibility, etc.

* * *

Ch'ih ch'a 吃茶, to drink tea, is the common colloquial term for *ting ch'in* 親定; so is *hsia ch'a* 下茶,—used of women only. Other terms for *ting ch'in* are 聘鳳, 繫臂; and 倒潑茶 "to spill tea" is the common expression for a broken marriage agreement—used of a woman, especially if the bridgegroom dies before the marriage is consummated. Giles under No. 10,807 天桃, is taken from the *Shih Ching* and is figurative for "marriage"—of a woman (equivalent to 于歸).

* * *

According to the 師古註 the *niu i* 牛衣 Giles No. 5385, originated with 王章, 1st cent. B.C. (Giles' *Biog. Dict.* No. 2135). These ox-clothes were made from "hemp refuse" and called 龍且.

* * *

The metaphorical meaning of 披星帶月, Giles' No. 9034, is "ceaseless labour," "rushed with work," etc., and correlative to 沐雨櫛風, "washed by the rain and combed by the wind." The 呂氏春秋 and 唐書 both explain as follows:—披星帶月謂早夜之奔馳, 沐雨櫛風謂風塵之勞苦. The question is not one of logic, but of good use.

* * *

Another term for great ability, stalwart as a tree, etc., 惜棟隆體 *Cf.* No. 12,250.

* * *

A phrase worth noting is 潤格 "fees for writing," "price list," etc. Also 承乏, "to take over the duties of a high official"—of an arduous post.

* * *

Rain falling during the 5th moon is called 黃梅雨 and 梅雨—plums being in season.

Digitized by Google

Original from INDIANA UNIVERSITY

Giles' No. 10,382 千 | is also the title of a prince and marquis and not necessarily the title of an heir-apparent.

* * *

No. 335 has also the meaning of ruled, swayed, etc., *e.g.* 甘向他國受 | 也; They were willingly governed by other countries.

* * *

No. 3554 鳳生 also refers to "oratorical powers," faculty of speech, etc.

* * *

Giles omits the character 占 with sound and meaning of 塊 *e.g.* 孝子廬苫占之次; the filial son sleeps in a thatched hut with a 'clod' for a pillow—when watching beside a parent's grave.

* * *

No. 2696 also means "to investigate thoroughly."

* * *

Wang Ch'iang 王嬙, Giles *Biog. Dict.* No. 2148 and *Dict.* No. 1285: the definition given requires emendation. Chao Chün's surname was Wang, and Ch'iang refers to her rank, which was the 4th. The ranks of the lady court officials were graded as 妃 rst, 嬪 2nd, 媵 3rd and 嬙 4th rank. Her correct appellation is therefore, "lady Wang of the 4th rank." *Vide* the 隨園隨筆, and 御批歷代通鑑輯覽.

* * *

Giles does not mention the 聽事吏. Their status was similar to 書辨 or clerks. In the reign of 開皇 of the Sui they were called 白直. *Vide* 隋百官志.

* * *

Ch'ung 重 or *ch'ung sang jih* 重喪日, double mourning day, is supposed to be an unlucky day on which no corpse may be coffined, no dead body removed or even touched, for it is believed that if a dead body is removed on such a day, some member of the family is sure to meet with some dire calamity. When a person dies on a *ch'ung sang jih*, the body is simply covered over, no weeping or mourning takes place but the dead person is treated as if asleep. A dog is killed and the blood smeared over the doorway as a charm against any evil influences. The *san sang jih* 三喪日 is similar to the

Digitized by Google

Original from INDIANA UNIVERSITY

above, but is more important, as the whole day is observed with absolute calmness; a cock and a dog are killed, the blood mixed and smeared over the doorways. *Pu chiang* 不將 is a lucky day for burials to take place. *T'ang fu* 堂斧 is a name for a grave, *e.g.* 乃堂斧之劃矣, "to prepare the hatchet-shaped hall,"—a grave. *Pu shih chih ti* 不食之地 uncultivated land—chosen as sites for graves.

* * *

Hun po 魂帛 is a hexagonal-shaped frame covered with silk, cloth, or paper, and carried ahead of the coffin by the chief mourner to guide the spirit on its way to the grave; it is buried alongside the coffin. Giles' No. 489 also means a "last-resting place" 開丨 to dig a grave, and 丨所 refers to the grave. *Fu sha* 黼翣, *fu sha* 黻翣 and *yün* 雲 *sha* are the ornamental figures which were used in ancient times spread over the coffins of officials, commonly called *ya tsŭ p'ai* 亞字牌 because they were 亞 shaped. *Sha t'iao* 煞條 is the "destroying angel" carried in advance of coffins to ward off evil influences. The *ming ch'i* 明器 are the personal effects valued by the deceased during life-time and are placed beside the coffin. The *ch'un t'iao* 春條 or "Spring (green) twigs" are fastened around doors and windows during the *ch'ing ming* festival days. *Chih fan* 紙旛 are the strips of red and white paper stuck on graves during the *ch'ing ming* season.

* * *

Giles No. 6073, last line; "on the point of death" "last moments." Giles "to be very sick." The *chi ch'i* 吉器 are the ordinary dishes in ordinary use as opposed to the *hsiung ch'i* 凶器 used in mourning. The *ch'i hsing pan* 七星板 is a board pierced with seven holes representing stars, and placed inside of coffins. They are not used nowadays. The *shih wang chu* 石望柱 or *hua piao* 華表 pillars at the graves of officials are divided into two classes.

* * *

The *t'ien lu* 天祿 are placed on the left of the grave and the *p'i hsieh* 辟邪 on the right. Giles makes no distinction between them. *Hsiao hsiang* 小祥 is the end of the first year's mourning, and the *ta hsiang* 大祥 the completion (27th

Digitized by Google
Original from INDIANA UNIVERSITY

months') of mourning. Giles No. 9114 | 表 *piao* also means the strips of silk, cloth or paper which are first offered and then burnt at the ancestral sacrifice. *Sŭ ming shên* 司命神 Giles No. 10,250, was originally *not* the "god of the kitchen." During the Han dynasty it was the custom when travelling to carry a casket in which was enclosed a small wooden image which was sacrificed to in Spring and Autumn; it was called *sŭ ming shên*. Ch'u P'ing 屈平, Giles, *Biog. Dict.* No. 530, composed nine ballads divided into 大司命 and 小司命. *Tsao shên* 竈神 or "kitchen god" is first mentioned in the *Chou-li* 周禮, where it is stated that 顓頊氏 2514 B.C., one of the Five Rulers, had a son named 黎 who was worshipped (after death) as *tsao shên*, "kitchen god."— 顓頊氏有子曰黎祀爲竈神.

* * *

就木 and 天昏 are terms for 死亡. Although *tsang* 葬 and *mai* 埋 are interchangeable, yet a distinction should be made between them. A person buried according to the authorized ceremony is *tsang*, otherwise it is called *mai*, 葬不如禮曰埋. Giles' No. 13,401 does not mean "to lay in stores of firewood"; but refers to the fuel used in offering up sacrifices to heaven 積柴燎祭天. The 禬神 are the burnt offerings made to the spirits of empty tombs. Another term for the *ch'ing ming* festival is 小寒食, not to be confused with 寒食, or 冷節.

* * *

Giles No. 4575 負 | has the same meaning as 疾病 "ailments" etc. See under No. 13,381 for this meaning of *hsin* 薪. 無羊之月 is an important historical term corresponding to the months falling under the horary characters 寅, 午 and 戌 tiger, horse and dog. This term appears to have been taken from works on astrology, the moons corresponding to the Signs 寅, 午, 戌 being called *wu yang chih yüeh*. During the Sung dynasty it was the custom to reduce the salary of all officials during the three moons stated above, hence, the saying 無羊 "no sheep" is equivalent to "reduced salary." Giles No. 7457; after the "tinkling sound of bells," *add* " of the emperor's chariot." *Luan chia* 鸞駕 is a complimentary term of address used to women, taken from the *Jui hsi ch'ih* 瑞西池 where it is

Digitized by Google
Original from INDIANA UNIVERSITY

stated that Hsi Wang Mu ascended to paradise riding on a 青鸞. Part of this legend is recorded in the *Ch'eng Yü K'ao*, but is not noticed by Sir J. Stewart Lockhart in his translation, p. 223, No. 1 (Note). Giles gives only the literal translation of the *Shih Ching* sentence 蒹葭蒼蒼, 白露爲霜, under Nos. 1635 and 10,120; the metaphorical meaning of which is "to think affectionately of a person." The *Shih Ching* sentence—Giles No. 4575—| 之燬之 "cut it down and burn it," requires revision. Lockhart gives the correct version. *Ch'eng Yü K'ao*, p. 321. 1.

* * *

Giles, No. 5169; the *Shih Ching* sentence 溯洄從之 should be "I wander *up* and *down* the stream in quest of him." 洄 means *with* the stream 順流而下, and is the antithesis of 溯,—逆流而上.

* * *

Giles under No. 10,134 gives no illustrations of such words as arrive, arrived, passed, changed, start, flit, etc. 稅駕 (*lit.* stationed temporarily) is equivalent to arrive, *e.g.* 風伯雨師一齊稅駕未幾電隨雨下 "no sooner did the god of wind and rain arrive, (descend from heaven) than it began to rain and hail." And, 督署稅駕, "the Governor has changed his residence." A phrase worth nothing is 稅居, to pay taxes, (including rent, water, lights, police, etc.). Another name for the 太常寺 is 典臺禮院. Not mentioned in Mayers' *Chinese Government* or in Giles' *Dictionary*. Under No. 6911, Giles, *add* | 牲. These are the figures (sacred) representing birds and animals with which temple roofs are decorated. Giles No. 1943 | 命 is equivalent to | 授. The sons and grandsons of the above if ennobled receive the patent called | 封 and 誥封.

* * *

No. 2143 is also the 'veil' worn by the bride while being conducted to her future home; and, similarly, the *ming i* 明衣 is the large veil wrapped around the bride's body. Giles does not give the character 笲, sound of 瓶 and rhyme 廣. It is a bamboo tray containing the refreshments brought in by the daughter-in-law to her parents-in-law on the first morning after her arrival at her new home.

Digitized by Google
Original from INDIANA UNIVERSITY

RECENT LITERATURE

The Best Hundred Characters, by HERBERT A. GILES, LL.D. Kelly & Walsh, Ltd., 1919, $1.00.

IT is rather strange and somewhat touching that so great scholar as Professor Giles has been willing to make such a little book as this. It is not intended for those who must learn Chinese; these will start at once on one of the large manuals, and (we hope) duly set to work on "Sound Table" and the radicals. It is confessedly a decoy for that class of persons who have often vaguely thought of "learning a little Chinese," and it will certainly within its limits be as useful as it is ingenious and attractive.

To avoid disappointment, intending purchasers should note that the "Hundred Best Characters" have been selected from the point of view of the spoken language in its most useful form--the Pekingese dialect of mandarin. In no country perhaps is the book language more remote from the spoken than in China; and therefore if written Chinese is required, these are not the "Hundred Best Characters," useful as many of them will be; and the vocabulary is still further afield. The book will not take one far, for example, in deciphering street signs and notices or in scanning the Chinese newspaper.

Digitized by Google
Original from INDIANA UNIVERSITY

On the other hand, if it is the spoken language which is aimed at, is it wise to trouble any beginner with the character at all? The adult mind, it is true, demands a written equivalent for foreign words, but the romanized provides this; and to ask for a second equivalent in a strange and difficult script, which Professor Giles moreover strongly advises the student should learn to write, is widely recognized as a great handicap. In some quarters that we know of this is met by insistence on the study of colloquial with the help of romanized alone for a few months, or by keeping the study of the character wholly or partially distinct from the study of the colloquial, and so forth, and we believe that students of dialects which have no written colloquial learn to speak more quickly than those who attempt to master a vernacular and its characters at the same time. We believe therefore that the greatest possible progress will be made if the characters in the book under review are in the first instance used by the Chinese teacher only.

Of the vocabulary we can but say that it is excellently selected for every-day use. The equivalents have now and than made us rub our eyes and go to Professor Giles' own dictionary. For example, does 禮拜 really mean "pray"? Why should "child" be (小)孩子? Is not 馬號 a livery stable? and why is 洋布 restricted to "grey shirtings"?

We foresee that many foreigners living where Pekingese or something very like it is spoken, will soon be learning these hundred words with or without the character, and following up the valuable suggestions of the notes; as the preface truly says, they will be surprised and gratified at the colloquial results achieved and will have laid a firm foundation on which to build a good knowledge of the language.

More Gems of Chinese Poetry, Translated into English verse by W. J. B. FLETCHER, with comparative passages from English Literature. Commercial Press, Ltd. Shanghai, 1919.

We lately saw a Chinese schoolboy's English essay, in which he said, "When a great singer begins to sing, we

Digitized by Google

Original from INDIANA UNIVERSITY

listen with much anxiety." We confess that this accidentally expresses our own emotions when we hear of more translations of Chinese Poetry.

Mr. Fletcher has published similar works already, and we shall not again discuss his merits as a translator; he has been praised and encouraged—deservedly we think,—and has now issued this new and larger collection.

But we wish to confess our "anxiety" about the future. It was an epoch-making day when Sir John Davis took up the subject of Chinese poetry, wrote about it and gave a few translations. Later came Stent with several volumes. To-day we have Giles, Waley, Budd, Cranmer-Byng, and others all at it. Waley is just issuing a new volume, and we know of two more collections shortly to be printed. The flood gates are opened and the deluge is after us!

Chinese art is now appreciated in the West. Binyon, Fenollosa, Bushell, Petrucci and a few more, who can write on it, have properly presented it to Europe and America, and a hundred writers who have little more than the art jargon have followed in their footsteps and produced many books. But a great picture from any hand—Chinese or Italian—only requires a trained eye and an artistic soul to grasp its beauty; and similarly with music. Poetry, however, is vastly different. Granted the truest poetic gift in a man, he would need ten years of drudgery, before he could get to the heart of Chinese poetry; and probably in this process all poetry within him would be killed. Even Greek and Latin poetry demands of us years of painful study before it reveals its beauty, and a thousand Englishmen can read French fluently for one who gets pleasure from French poems. Grant therefore that Chinese poetry is, like Chinese painting, not inferior to the best in the West, we can hardly expect any one to transfer its beauties into another and utterly different tongue. Any tyro can get his teacher to explain all the characters in a poem and can then make English verses with the same sentiment or thought embodied in them; but in hardly any case has it ever been possible to transfer the beauty of poetry from any one language to another.

Digitized by Google

Original from
INDIANA UNIVERSITY

The Hebrew poems have proved a remarkable exception, and to a less extent there has been success in translating the Greek and Latin poets; but only into more or less cognate languages, and as the result of close study and intense familiarity extending over centuries. Chinese poetry will hardly be revealed to the Western world in this generation.

Another question arises, whether it is worth it. Even our own resplendent poetry of an earlier period is largely neglected, and except for antiquarian and scholastic purposes a great proportion of it might be destroyed without being missed. Who reads the whole of Spenser, Wordsworth, Herrick or Pope—or almost any dead author? Now, the mass of Chinese poetry is much greater than the English, not only by reason of the time being longer, but also because poetry has meant something different in China and has largely been an exercise like the former making of Latin verses in England. The true gems are not likely to be more than one or two in a bushel of rubbish. Let these appear in an anthology—which may be in ten volumes if necessary, but let us not have the whole fifty thousand T'ang poems turned into doggerel for us on the mere excuse that they are T'ang.

We say this without in the least criticising Mr. Fletcher's selection or renderings. But the more faithful his translations are the more they prove our contention, we think.

Take any poem at random,—for example:—

"The guests are all gone from that mansion so high,
"Around yon small garden the falling flowers fly,
"Confusedly whirled down the winding road there
"With flashes of light sent athwart the clear air.
"We cannot sweep *them* up, my broken heart-string.
"Yet would I return, though mine eyes are pierced through.
"I lavished the sweets of my heart on the Spring,
"But left me the tears that my raiment bedew",

and we feel there is a little absurdity in annotating such poems by extracts from Shelley, Tom Moore, or Omar Khayyam. Nor have we seen anywhere in the volume a line in English that has thrilled us with the "lyrical cry."

Digitized by Google
Original from INDIANA UNIVERSITY

However, the volume has a certain value for students of the literature, the Chinese text of each poem being given, with some useful notes. To such students we can recommend the book.

The Examination of Mines in China by E. M. Di Villa, Consulting Mining Engineer. Printed by the North China Daily Mail, Tientsin, 1919. 108 pp. with Index.

This valuable handbook appears very opportunely at the present time when, the war being over, all eyes are directed to China, upon whose vast mineral resources the world will look more and more to eke out the shortage existing in other lands. The object of the book is "to assist those interested in mining in China in presenting reports upon mining properties, or to understand the information a report should convey." Engineers and investors alike will find it of service.

After giving general suggestions for the examination of mines and placer mines, the author outlines the procedure necessary to establish a title, with a note on taxation, and advice as to the securing of reputable Chinese legal opinion as to validity: the necessity of obtaining the co-operation of the Chinese is insisted upon. General notes on geology and ores, with occasional reference to those occurring in China, is succeeded by a valuable section bringing together in short compass all the available information about the mineral deposits of the country, and the coal-beds are treated in detail, also the iron deposits, with notes on native methods of working and details of the composition of the ore. Antimony, of which China is the largest producer, is thoroughly dealt with, the occurrence, methods of mining, uses, treatment, formulæ for valuation, etc., being given. Other metals, mica, and oil, are more lightly touched on—mercury might have been allotted more space—but quite sufficient information to follow up is afforded.

Digitized by Google

Original from INDIANA UNIVERSITY

The next section—representative mining costs—is of great value to newcomers desirous to know how to estimate how working may be successfully carried out. The cost of shaft sinking, hoisting and pumping in the interior is given, and also that of gold dredging and of aerial ropeways—the latter a method which is certain to come into favour in the mountainous districts where most of the ores occur.

The final sections, giving weights and measures and conversion factors, add much to the value of this little work, which, as already said, is very timely and of distinct importance to practical men.

Digitized by Google

Original from
INDIANA UNIVERSITY

Digitized by Google

Original from
INDIANA UNIVERSITY

Digitized by Google

Original from
INDIANA UNIVERSITY

Digitized by Google

Original from
INDIANA UNIVERSITY

3 2000 000 475 766

Digitized by Google

Original from
INDIANA UNIVERSITY